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THE WAY OF LIFE

THERE is need for a new spirit in our international life. We must learn to think of our nation not as an end in itself, but as a member of a family of nations under a common Father. All unneighborly attitudes toward other peoples, all prejudice against other races, must be put away. Our hearts must be open to the incoming of the divine spirit of love which alone can bring lasting peace to the world. . . . ¶ The Church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselfish service, of cooperation. This is the way of life for men and for nations, and the only way.

— The Federal Council of the Churches of Christ in America —

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Momentous Decisions Pending

The Second Annual Meeting of the Reorganized Executive Committee of the International Sunday School Association

By Robert M. Hopkins

THE Executive Committee of the International Sunday School Association will hold its annual meeting February 16 and 17 in Chicago. This will mark the completion of the first year's work under the plan of reorganization. This reorganization was effected in 1920 after several years of negotiation through the leadership of the Joint Committee on Reference and Counsel representing the International Sunday School Association and the Sunday School Council. In a word, it consists of the substitution of an Executive Committee, made up in equal ratio of representatives chosen denominationally and territorially, for the former Executive Committee all of whose members were chosen territorially and approved by the Buffalo Convention of the Association in 1918.

This meeting will have far-reaching influence upon the program of religious education for the continent, especially as that program is carried forward cooperatively by the churches. We mention a few matters which will be under consideration.

Selection of a General Secretary

Two years ago at Birmingham, Ala., Marion Lawrance, who had served for many years as General Secretary of the International Association, was made Consulting General Secretary for life. This action was taken because of a serious illness which at that time had overtaken Mr. Lawrance, but from which most fortunately he has now almost recovered. It is an action that has met with general approval by the church-school hosts of North America in view of the long and distinguished service rendered by this prince of church-school leaders.

The reorganization of the Executive Committee followed shortly after this Birmingham meeting. In the first meeting of the reorganized Committee, the way did not seem clear to fill the place of General Secretary which had thus been made vacant. A strong committee has been diligently making search this year for a suitable man to carry forward the new and greater work in religious education made possible through the reorganization of the International Association. It is hoped a nomination will be placed before the February meeting.

Preparation for the Kansas City Convention

The quadrennial convention of the International Sunday School Association is to be held in Kansas City, Mo., June 21–27, 1922. The Executive Committee at this meeting must prepare its report for submission to that convention. As stated above, the reorganization of the Executive Committee, which is the legal body of the Association, has come about since the adjournment of the Buffalo Convention four years ago. In a very true sense the Executive Committee has gone far beyond the instructions issued to it by that convention, and all these matters must be so presented as to secure the approval of the convention. Even more important than the mere act of approval is the spirit in which the local church-school leaders will in convention assembled receive the report of the steps that have been taken looking toward the cooperation in this Association of all agencies in religious education. The future of cooperation therefore lies largely with the Kansas City Convention.

With his returning strength, Marion Lawrance has been made the Executive Secretary for this convention, and both because of the importance of the convention and also because it may be the last of the great Sunday School Conventions for which he will prepare, it is Mr. Lawrance's ambition that the Kansas City Convention shall be the largest and most successful of all those for the administration of which he has been responsible.

Reorganization of State and Provincial Associations

The reorganization of the Executive Committee of the International Sunday School Association was but the first step in the reorganization of all the interdenominational forces. A model constitution has been prepared for state and provincial associations based upon the same principle of denominational and territorial representation which obtains in the reorganized International Executive Committee. Two commissioners were appointed and charged with the task of effecting this reorganization throughout all these auxiliary bodies. These commissioners, Dr. George T. Webb representing the Sunday School Council, and Mr. Marion Lawrance representing the International Association, have found their task a difficult one. Many things have conspired to make it so. Their report is awaited with interest and concern, for representatives of many church bodies have frankly announced that the ability of their bodies to cooperate heartily is dependent upon the carrying of the essential principles of this reorganization into the auxiliary group, while state associations have found it impossible to reorganize without denominational approval. To some it has seemed the forces are deadlocked at this point.

Reconsideration of the Committee on Education

Under the old order both the Council and the Association had many standing committees dealing with educational matters. With the reorganization of the International Executive Committee, the Joint Committee on Reference and Counsel was authorized to name a new Committee on Education which should serve both bodies and to which all matters with educational content were referred. This new committee was announced thirty days after the Executive Committee authorized it. Its personnel includes sixty of the outstanding leaders of the related fields of general education and religious education. It held its first meeting in Buffalo, April 26–28, and was

organized into sections and sub-committees ready for work. However, there had been no provision made for financing a committee so large. Indeed, the Joint Committee on Reference and Counsel had not suggested such necessity, nor had it fixed the responsibility for special financing in this regard. Consequently this committee, upon whose work the whole program for the cooperative enterprise is dependent, has been thus far unable to function. The Executive Committee must therefore consider ways and means of placing this important committee on an effective working basis.

Action Concerning the Proposed "Complete Merger"

One of the four conditions originally laid down by the Sunday School Council to the International Association as essential to going forward with the reorganization, was the consideration of the formation of a new organization which with new charter and new name might become a complete merger of the Sunday School Council and the International Sunday School Association. As finally agreed to in the Joint Committee on Reference and Counsel and approved by both the Association and the Council it reads as follows:

"We express the conviction that the time is ripe not merely for the reorganization of the International Sunday School Association and the Sunday School Council, but for the complete merger of both of these organizations under a new charter and with a new name and with a membership and duties defined and determined for mutual consultation, and we recommend that the Joint Committee on Reference and Counsel be directed to use its utmost efforts to accomplish this result and report its findings to both bodies at the earliest practicable date."

The point seems to be that in the early stages of reorganization it seemed wise to some to go forward at once with an entirely new form of organization. All were willing then to consider such a new organization, but many members did not contemplate its immediate accomplishment. In their judgment any merger undertaken now should be in the direction of a more thorough establishment of the present reorganization.

Thus far the Joint Committee on Reference and Counsel, which was charged with the responsibility of leadership in this regard, has not reported. The Executive Committee has urged that a report be made in this meeting which it is hoped will clear the situation in the minds of all.

Rehabilitation of Finances

In common with all other interdenominational bodies, and many other agencies as well, the International Sunday School Association has had serious financial problems to face the past year. It has been difficult to sustain the morale on a diminishing budget. While the situation is somewhat brighter at present, it is evident that a very careful study must be made of the whole financial prospect. The old system of dependence upon generous gifts from outstanding laymen will no longer suffice.

With the coming of representatives of the various church boards into the reorganized body, some of the former supporters looked to those organizations to provide the necessary finances. However, to date only three such boards have made direct contributions and they were emergency gifts. The several state associations have found themselves so seriously embarrassed financially as to make it impossible for them, except in one or two instances, to come to the rescue with increased contributions. As mentioned above, the uncertainty as to the future has not been conducive to the discovery of new individual contributors.

It should be remembered that the reorganized committee took over a large debt and a heavy budget. The retirement of Acting General Secretary, W. C. Pearce, just at the time of the launching of a special financial campaign, proved distressing. A special meeting of the Executive Committee was called in July to face the emergency. This led to the selection of Mr. A. M. Locker as Business Superintendent, and he has rendered valuable service adjusting business matters and collecting old pledges, but new sources of income have not been revealed.

Aside, however, from the payment of outstanding debts and current obligations, this meeting of the Executive Committee must give serious consideration to the establishment of wise financial policies for the future. Among the plans that have been suggested, two are under consideration. It has been proposed that the expense of the International Sunday School Association should be distributed among three groups (*a*) Individuals, (*b*) State and Provincial Associations, and (*c*) Denominational Boards. This plan proposes that the various territorial and church bodies have their equitable proportion assigned to them as a basis of their cooperation in the reorganized International Association.

It has also been suggested that the hope for the future lies in the establishment of an Association Day, when the local church schools of the continent may be asked to contribute to all organizations, County, State, International and World, which are working in the interdenominational field of religious education, making such offerings in one contribution to their support as may be an expression of their desire to participate in such cooperative endeavor.

Both plans have merit, but neither has thus far won universal approval. Perhaps a still better way may be discovered. A financial policy must be soon adopted that will be both comprehensive and productive.

It will be seen, therefore, that the approaching meeting of the International Executive Committee bids fair to be a most important one. Indeed, it may be said that this meeting will largely determine the lines along which the evangelical church agencies of the country can effectively work together in their common task of religious education. The very principle of cooperation is as yet on trial. Thus far no agency has been created which can do more in this field than secure common conference and consultation. This is the first real attempt to work together. In the International Sunday School Association as now organized the churches appoint one-half the members of the Executive Committee, their number being divided to each communion on the basis of its total church-school constituency, while the other half is made up of territorial appointees for the several state and provincial associations, who in the main are outstanding laymen interested in religious education. Thus practically all agencies engaged in the administration and promotion of church-school work are officially represented. It would seem that there are banded together here most happily those forces which will preserve the traditions of the past while they press forward into the larger responsibilities of the future. It is to be hoped that the results at Chicago may be such that all these forces may go forward—and together.

Organizing Christian Forces in the Interest of the Child Life of America

A Suggested Solution of the Problem Underlying the Relationships of the Sunday School Council and the International Sunday School Association

By
Sidney A. Weston

IN organizations as such, and as an end in themselves, we are not interested. Our concern is the child life of America. The problem before us centers around the means and methods of giving the child the best type of Christian education. This involves the organization of Christian forces for the attainment of that end.

Over fifty years ago an earnest group of people interested in the Christian nurture of children organized the International Sunday School Association, an organization which became known in every school in the land by the publication of the International Sunday School Lessons, and by virtue of its efficiency in organizing state, county and district Sunday School Associations. It has been one of the outstanding organizations doing cooperative church-school work in local communities. Prominent in its leadership were consecrated Christian laymen.

As the denominations became more conscious of their responsibility for the religious education of their children there was formed an association of the officials of denominational Sunday-school societies known as the Sunday School Council. The chief elements in the membership of this organization were the educational secretaries, editors, and publishers of the various denominational agencies. This Council has created educational policies and programs which the denominations have adopted and recommended to their church schools. Its work has been largely that of standardization. While the International Sunday School Association has promoted a closer cooperation of individuals in the communities, the Sunday School Council has effected a closer working fellowship between official leaders of the various denominations.

As the denominational educational organizations developed their campaigns of religious education, the activities of these Sunday-school boards and the International Association came into conflict, as both were ministering to the same children of the same churches and communities, but without any common program. These conditions became matters of serious concern to the leaders in both organizations and it was mutually agreed that some kind of a working agreement was necessary. The results of these negotiations have been reported from time to time in the columns of this magazine. In brief, they include the appointment of a Joint Committee on Reference and Counsel to which was committed the task of working out a joint agreement. Both organizations adopted the recommendation of this Committee that there should be a new Joint Educational Committee, taking the place of the educational committees of the Council and Sunday School Association, and a reorganization of the field forces, to bring into effect in the states and local communities a program in the planning and promotion of which both the Association and the denominational workers should cooperate.

The annual meeting of the Sunday School Council is held in Chicago February 14 and 15, and of the International Sunday School Association February 16 and 17 at the same place. The problem of relationship of these two organizations will be the main subject on the program at these meetings. What action should be taken at that time? What type of organization should be approved in the interests of the child life of America? Shall it be an entirely new organization? Shall it be a resultant of the merging of the two existing organizations? Or shall both organizations continue in the field of religious education?

At present there are three views, each with its sincere and earnest supporters.

(1) One group believe we should go no further in the line of combining forces; that the Working Agreement between the two bodies should be made effective and that after that is accomplished the two organizations should remain without any further modifications.

(2) Another group believe that the International Sunday School Association should be abolished entirely, without attempting to preserve any of its features. This group argue that the work of religious education is entirely a denominational responsibility and that there is no place for an organization independent of denominational control.

(3) A third group believe that the two organizations should complete the process already started and merge into one organization, which shall include the features of both organizations that will best serve in the Christian education of the coming generation. This group believe that it is unwise to go back to the old or to stand still; that the only thing to do is to go forward.

We believe that this point of view is the sound one and that it will have the support of the Chicago meetings. Such an action would be the fulfillment of the definite instructions given to the Joint Committee on Reference and Counsel to work for a complete merger of these two organizations "under a new charter and with a new name."

To accomplish this merger three steps are necessary:

(1) Unification of the educational work of both bodies.
(2) Unification of the field forces.
(3) Unification of the executive committees.

The first of these three steps has already been accomplished in the creation of the Joint Committee on Education. That Committee has held its first meeting and organized and is only waiting for the necessary funds to go forward with its fundamental task.

The unification of the field forces is provided in the so-called Joint Agreement which both organizations have

(Continued on page 244)

The Church School of Missions

By Ernest F. Hall

A SEER has been described as a person who sees things, who sees through things, and who sees things through. Such are Dr. and Mrs. Royal G. Dye, of the Christian Mission on the Congo. In the fall of 1917 they were in the United States and were living at Pomona in Southern California. With the hearty cooperation of their pastor they inaugurated in their church a School of Missions, which proved to be a demonstration of a much needed method of getting the churches throughout the country seriously to study their missionary tasks and opportunities. It was so successful that other churches in that part of California adopted the plan. It became noised throughout the land, and now it has become a regular feature of the church program in many denominations.

The first year there was no attempt to promote it extensively, but later promotion became imperative, because it was so eminently successful that it would have been unwise not to let the entire church know it. The School of Missions is an attempt to get an entire congregation to study missions for a few weeks at a given time. It is a short term course of study, with missions as the subject.

Experience has shown that there are certain steps to be pursued in order to make the school of missions a success.

In the first place, it should be put in the program of the church for the year by action of the officials. Any group finds difficulty in getting the entire church to follow a plan proposed by the group, unless the officials of the church give hearty cooperation. It is much better that the officers, rather than any society, should decide that the church shall have a School of Missions, for the church looks to them for leadership. Some churches have a Cabinet, composed of the officers of all the organizations, which meets regularly to consider the entire work of the church. If that body takes action proposing a School of Missions, it will be recognized as authoritative by the entire church, and it will therefore be comparatively easy to make the school a success.

The second step, after having the school put on the calendar of events, is to make it known. This will require good publicity for several weeks. It should be mentioned at all of the meetings of the church during that time. Announcements of the most attractive nature should be put in the weekly calendar, and varied from week to week. Posters may be prepared by the young people and put in conspicuous places in the vestibule. The daily papers can be used to advantage in giving publicity. But mere announcements will not secure the desired attendance.

Therefore, the third step is registration. The last week before the school is to begin every member of the church should be interviewed personally and urged to sign a card, indicating that he will attend the school and the class he will attend. The importance of this cannot be overemphasized. It will make the school a success as regards attendance, while neglect of it will result in disappointment.

To accomplish the enrollment of a large percentage of the membership of the church, registration should be secured by societies or groups. A committee should see that none is omitted. Women can canvass the women, men the men, young people the young people. Many churches are now organized on the group system, the entire membership divided into small groups, with a leader for each group. Registration can be quickly and effectively made by groups, each leader being made responsible for seeing that each one of his group is personally interviewed.

The most successful schools have been in the churches that have faithfully carried out this registration plan. The committee in one church of less than two hundred members went out in automobiles Sunday afternoon to see all persons that had not been registered. The school met that evening at six o'clock. There were one hundred and five persons present. The men's Bible class in the morning numbered sixteen, the men's mission study class at night numbered thirty-one. The women's Bible class and mission study class had about the same attendance as the men's classes. This was not because the people were especially anxious to study missions, but because they were personally urged to do so.

The Church School of Missions has solved for the time in some churches the problem of the midweek service. A wealthy church of about three hundred members had a regular attendance at the prayer meeting of fifteen or twenty. The officers decided to try having a school of missions for six weeks instead of the prayer meeting. The attendance was over one hundred and thirty, and the men's class had more than had ever attended the prayer meeting.

In a church of more than three hundred in a rural community the evening service on Sunday was a disappointment, and the officers told the new pastor that they did not believe it was wise to try to hold an evening service. He organized a School of Missions for eight weeks, to be held at the time of the young people's meeting on Sunday evening, the young people giving up their usual service and forming the society into mission study classes. The first evening it rained hard, but one hundred and fifty people of all ages were present, and the same attendance was maintained throughout the course. The evening preaching service following filled the church. It was a case of going hard after a good thing, giving it plenty of up-to-date promotion, and getting men, women and young people interested in it.

Anything that is worth while works well if it is well worked, but it will not work itself. "Nothing succeeds like success," but it requires people with a passion for the success of the enterprise to make it succeed. Most enterprises are not self-starting. They need self-starters in the shape of determined, devoted human beings. Anything worth while can be started and kept going if there are some determined people to stay by it. But we have gotten beyond the days of cranking engines. Cranks are out of date, and there is no large place in church work for them. People of common sense are the right kind of starters and engineers.

When should the School of Missions be held? The best

plan is to have all of the classes for adults and young people held at the same time and at the church if possible. But if this is not possible because of lack of church equipment, or because all cannot attend at the same time, the classes may be held at various places and at various times during the week. A school or college does not hold all of its class sessions at the same time, nor in the same building, but it is a school. Let ADAPTATION be written in large letters in the vocabulary of the church, and let each church study how best to carry out a plan with reference to its particular community.

Leaders' Training Class
At the Seabeck Conference of the Missionary Education Movement. Picture illustrates some of the equipment used at "supper conferences."

One of the most successful Schools of Missions held last year was by a church of more than a thousand members, with adequate equipment in the church building for holding all of the fourteen classes at the same time. But for local reasons the classes were held at various times and in various places, some in the homes of the members, some in the church. The condition that made it a real school was that the entire church was studying at the same period of the year, several weeks being scheduled in the church program when the classes should be held once a week.

If all of the classes are held at the same time in the church, they should meet at the time of the regular midweek service, or on Sunday in place of the young people's meeting or of the evening service, or, as in some country churches, after the morning service, people bringing their luncheon and remaining for the study before going home. Each church must work out its own plan. The great objective is to have as many of the members as possible studying missions at the same time of the year.

The method of conducting the school is similar to the way many church schools are conducted. The school assembles for a few minutes of prayer and missionary singing—not more than ten minutes—then goes to the various classes for an hour. All then return for an assembly period, during which time there are events in which all will be interested. Each class may tell how nearly one hundred per cent of its members were present. There may be a few minutes of stereopticon pictures, or a brief talk by a returned missionary or traveler, or brief and not elaborate dramatization of the field or subject studied, or a prayer service. The entire session should not be more than an hour and a half long, and may be divided as follows: Opening assembly, ten minutes; study period, one hour; closing assembly, fifteen minutes. Five minutes allowed for the two changes.

Junior classes are sometimes held at the time of the school, sometimes during the day, and on a day most convenient.

During the weeks of the school the church school should have appropriate studies and exercises on the same general theme. Some denominations prepare church-school materials. Some of the adult Bible classes use the mission study book instead of the Bible as a textbook during the period of the school, and use the Bible as a supplementary book, studying it for a few minutes each day along the line of the textbook.

Mission study books are prepared each year for persons of all ages. These can be secured from any of the denominational mission boards. They include both home mission and foreign mission books. It is well to center the attention of the church on one theme at a time rather than to have several courses. It is better to have more than one course during the year, studying the home mission books at one time and the foreign mission books at another time. If the church observes "Church Night" at the time of the midweek service, as many churches do, having supper for those who wish it, spending the entire evening together for various purposes, committee meetings, prayer meeting, School of Missions, etc., it is possible to have the church do a great deal of studying together throughout the year. This plan has solved the midweek service for many churches.

The value of the School of Missions can be readily seen. The cumulative effect of having the entire church reading and talking about a particular subject for weeks cannot be overestimated. It gives the pastor an opportunity to preach on a familiar subject and to draw illustrations from events in which the congregation is interested and about which they are somewhat informed. Young people become vitally interested in considering their life work in relation to missions, and many have decided to become missionaries because of the School of Missions. Such a church-wide study increases the interest in missions to a degree that calls forth financial response.

The experiment and demonstration period of the School of Missions is over. It has been successful in churches large and small, city and country, rich and poor. It is too late to say, "It won't work with us, for we have such peculiar conditions." That is only another way of saying that it won't work itself, that it has to be worked, and that we are not willing to work it. It can be successfully worked in any church where there are some seers like Dr. and Mrs. Dye, and especially if among the seers the pastor is one of them.

Winter Problems of a Rural School

By Albert P. Watson

FUNDAMENTALLY the problems confronting church-school workers, winter or summer, are everywhere the same. Given a sufficient number of people that can be gotten together, adequate leadership, a spirit of unity and cooperation pervading all, and ultimate success is certain whatever problems or difficulties may arise. But where people are few or too widely scattered, where dissension exists, or where leaders are lacking either in number, ability, or consecration, there the work will drag whether in city or country and regardless of the season. One does not become an essentially different sort of being when he moves from the city to the country, or from the country to the city. Folks are folks no matter where they live, and since our work has to do primarily not with things, but with persons, our problems are very much the same always and everywhere.

Yet every locality, like every person, has a certain individuality. And the rural church school must contend with problems which to a large degree are peculiar to itself. These problems become especially acute in the winter. First of all is the problem of a small and dwindling population. In many rural communities this problem takes on added seriousness as, in the early or late autumn, the "summer people," who constitute in some instances a large element of the population, pack up their trunks and go away to their city or suburban homes. This annual exodus cannot help having a depressing effect on those who remain. This is found to be especially keen when, as often happens, some who had always been regarded as year-round residents join the ranks of those who "go away for the winter." In consequence of their greatly reduced numbers some rural church schools seem inclined to follow the example of the ground hog and the bear, and go to sleep until returning summer calls them to renewed activity. Meanwhile the boys and girls growing up on the farms, not to mention their fathers and mothers, are being denied certain invaluable privileges that should be theirs. That any group of people, however small, should be without definite, systematic religious instruction for six months of the year seems unthinkable. But how to keep up the interest and carry on the work when there are but few to work with is a real problem, and one for which there is no solution other than the continual remembrance that numbers, however desirable, are not absolutely essential; that a particular blessing has been promised on the gathering together of "two or three"; and that it is always one's privilege and duty to "strengthen the things that remain."

The Long Hard Road

Closely allied with the problem of numbers is the kindred problem of distance. In rural sections homes and neighborhoods are often far apart, so that it is next to impossible to get together even the few people in these homes. Trolley cars and jitney busses that contribute so much to the convenience of city dwellers are rarely found in the hill country. And while tarvia roads and boulevards often run through these towns, yet they do not indicate the condition of many of the crossroads over which the people must travel to attend church and church school. Actual distance, of course, does not vary from one season to another; but as measured by the time and effort necessary to cover it we find the problem to be much more acute in winter when cold and snow have to be taken into the reckoning. Sometimes these country roads are so badly drifted as to be unsafe for travel except by bobsled. The only way out of the difficulty is by paid conveyance. This method of securing attendance at church and school has been slow in winning favor, due probably to the general feeling that people ought to care enough for these things to provide their own conveyance. A comparison with the procedure often resorted to by the public schools may help us here. When the number of children in a certain neighborhood is small, the authorities in some cases deem it wise to close the schoolhouse by the crossroads and have the children attend school in some other building more centrally located. But in every case where a considerable distance has to be covered conveyance is provided and paid for with public funds. In this way some equalization is obtained as to the privileges enjoyed by those who live on the outlying farms and those who live in the village. Now it might be objected that parents and children *ought* to appreciate the public school enough to be willing to find a way of getting there without any help from the authorities. As a matter of fact, however, this objection is seldom heard. Every one concedes the fitness and wisdom of the state rendering this aid to those who are handicapped by distance.

A Vision of the Task

Why should not the church adopt a similar policy? Surely the education of our youth in religion and morals is no less important than the training which the public school provides. And if the use of general funds to provide conveyance, and thus overcome the barrier of distance, is fitting and proper in one educational enterprise it is no less so in the other. Even when this is recognized and the adoption of the policy agreed upon there will still be the difficulty of securing sufficient funds and of getting the right people to do the work. But these matters will take care of themselves if only a sufficient degree of interest can be awakened. Let the church, in city or country, get an adequate vision of its educational task and be made to feel that it *must be efficient* and *must succeed;* then a way to such efficiency and success will eventually be opened.

Insufficient material equipment, while perhaps not causing much trouble in the summer, becomes a serious problem in the winter. Cold floors, loose, rattling windows, and drafty rooms are unnoticed when the mercury runs from seventy to ninety in the shade. But when the sun rises "cheerless over hills of gray" such things cannot be ignored. Unless the place where people meet for worship and religious instruction is neat, attractive, well-lighted, and well-heated there is a lack for which nothing can atone. Church buildings and grounds, wher-

ever located, should be kept in good condition not only as a matter of civic pride, but also for the sake of the educational effect on the community. Moreover, the rooms where children meet for instruction in the things of God and right should be equipped with pictures, maps, charts, and other like material. All these things cost money, to be sure, and in many rural communities money is proverbially scarce. The problem is therefore largely economic, but not wholly so. It is also one of public sentiment. People generally have not yet learned the need of spending money in the interest of religious education. We raise and appropriate money for secular schools, realizing full well that the primitive methods and meager equipment that sufficed a generation ago will not meet the needs of today. But no small rural community should be expected to solve this problem alone. Just as the state supplements the efforts of each township in the interest of the public schools, so also should the churches of the state, working through their several missionary agencies, supplement the efforts of the local church in the interest of religious education.

Photo by C. A. Purchase "It Is Beautiful All the Year Round" Copyright, 1922, by Arthur F. Stevens

Leaders for Tomorrow

Mention was made in a previous paragraph of the exodus of people from the country to the city which takes place every autumn. In certain instances some of the leading officers of the church school are among those who go away for the winter. Hence our study of the winter problems of the rural church school must include some reference to this matter of leadership. The scarcity of leaders is perhaps the greatest problem we have to face; not only because of its importance in itself, but also because of the intimate relation it bears to all other problems. We must have leaders, and leaders who will be on the ground all through the year. How shall we get them? It may be that leaders, like poets, are "born, not made." But even those who are born to lead will not realize the full measure of their powers without training. And for those whose native endowment is small in this respect much can be accomplished by effort and study. The only solution, therefore, for this problem of leadership is in the training class. Every church, and particularly every rural church, must train its own officers and teachers. Such a class should be a permanent feature of every church school. The enrollment will probably be small in many cases, but that fact should not deter us from the effort. And it may be that many so trained will be off to the city just when ready to be of the greatest service. Even so, we must keep at it in the hope and expectation that some, at least, of those who have been prepared for this service will remain to help carry on the work in the rural church. The help which is increasingly available from those who make up the "summer population" should be received with the utmost appreciation and should be utilized to the full. But the rural church must never allow itself to become completely dependent upon it.

The remark so often heard concerning a country place, "It is beautiful here in the summer," is sometimes met by the appropriate rejoinder, "It is beautiful here all the year round!" In this spirit let the rural church school face its winter problems, believing that a solution can be found in every case, and determined to help make the lives of people in the country "beautiful all the year round."

The Christian Principles of Our National History

By Gerrit Verkuyl

THE history of the United States had its living principles written when holy men of God wrote the history of Israel. The same God under whose government the Hebrews marched out of the house of bondage, crossed the desert and entered the promised land, is the God we worship. He led forth the Pilgrims from their homes beyond the sea and brought them to these shores. The laws which Moses taught the people, as far as they concern right living, benevolent behavior and the worship of God, are the laws of our nation. The Hebrews prospered just in so far as they followed out those divine teachings; exactly like ourselves. Departure from the principles they had learned always meant failure. At times they seemed to prosper in spite of their sins; but this was only seeming. Their transgressions might be continued during forty years, or even as long as four scores of years; but as certain as they sinned, they suffered for it. The book of Judges teaches these lessons most plainly. The books of Kings and Chronicles teach them more terribly.

In the teaching of American history the public school cannot point out this similarity between the Hebrew people and ourselves. The great events and epochs of our national growth cannot be presented from a biblical standpoint. This really means that the deepest facts of American history are not taught in the public school. If the textbooks which our young people study there form the sum total of their information, that information is lamentably inadequate, for it fails to provide the true viewpoint. When God, who is the prime mover in all the affairs of his world, is left out of the reckoning, it is obvious that causes and factors are not well understood. How ridiculous it would be for astronomers to calculate the movements of the solar system without including the sun in all their calculations! Equally defective is a world view without him who holds the nations in the hollow of his hand. How shall we Christian teachers make up this astounding deficiency?

History from the Christian Point of View

A textbook in American history, written by a Christian historian from a Christian point of view, ought to be written in such a form that it can be taught our young people either on Sundays or during the week. But inasmuch as such textbook does not now exist, we are to do the next best thing. Our pupils may learn much regarding missions, even if they have not a single quarter's series of lessons completely devoted to mission study. Illustrations, anecdotes and stories may be gathered from many sources, all of a missionary spirit. If this is done consistently and permanently, the pupils will begin to look at life and love and truth in terms of missions. No less may they be led to look at the history of our country from the standpoint of heaven, if in our teaching of the church-school lessons we use illustrations from our national history, and particularly when we form striking comparisons.

After a teacher once gains the habit of making such comparisons, it becomes almost second nature to him and it is truly surprising how the similarities crowd in upon the mind. The winning of the west is like the conquest of Canaan by Joshua and his hosts; almost as rapidly, too, considering the bigness of our country. There is also the division between north and south, as sharp in Israel as it was among us and eventually bringing about the two kingdoms. The punishments which God laid upon his people, war, famine and pestilence, are the same with those that are still our portion, although we have the Monroe doctrine to keep us out of war, facilities for conveyance to transport our products, and medical science to prevent or conquer disease. The fearful struggles between labor and capital, so prominent in the minds of God's prophets, are re-enacted in our day. The worship of wealth today is scarcely less heinous than the worship of the golden calf in Israel. On the other hand, America, like Israel, is blessed of the Almighty in order that blessings shall go out from her to all the world. Historically how greatly we resemble Israel!

Impressive Comparisons

When it comes to individual lives the comparisons are just as impressive. For Joshua, the leader of Israel's armies, we have Washington. For Samuel, the wise and careful, but determined statesman, we have Lincoln. For Caleb, staunch and honest and never fearing hard effort, we have Stonewall Jackson. For Abraham, with his men and herds following the beckoning of God, we have the Pilgrim Fathers. But the numbers grow so many, we must stop.

The similarity of incidents is equally attractive. David in the cave of Adullam with men who seemed to cling to him in a hopeless undertaking, Washington at Valley Forge during that bitter winter, and both seeking the help of God, both finding that God does hear the humble prayer. Jerusalem entered and sacked by the Assyrians; Washington, our nation's capital, entered and burned by the British. Deborah calling upon every tribe to join in battle and to come to the help of the Lord against the mighty; the women of America challenging our men to arise and fight. The boldness of the forces of evil arrayed against the one man, Elijah, yet the prophet of God standing undaunted and finally gaining the victory; the boldness of the saloon and brothel forces of our country against a few weak workers for purity; yet driven back first inch by inch and finally by an overwhelming victory because "Right is right as God is God."

Truly, the church-school teacher who will diligently study American history and also the history of Israel should have no trouble teaching high-school students in an interesting and helpful way. It lies within his power to direct the thoughts of each pupil to the ever-living God, "in whose hand are the hearts of kings as waterbrooks; he turneth them whithersoever he wills."

Balanced Teaching

By Margaret Slattery

I HAVE been watching the sealer of weights and measures adjusting the scales. He had been working on them with great care. It was a satisfying moment when, after swinging gently up and down, they settled on a line where they did not vary so much as a hair's breadth. "Perfect," he said with a smile of congratulation to the owner.

I shall never forget the delicate Chinese scales I saw last year in Silver Street used to weigh silver dust and gold dust—they were perfectly adjusted and beautiful to see as they hung poised without motion—a few tiny grains and they would rise or fall.

So much depends upon the man who sets the balances. Should there be trouble with the great scales or the tiny ones through maladjustment, accident or poor workmanship, then purchaser or salesman suffers, things appear in a false light and the truth is distorted. Few people give much thought to the loading of great ocean liners with the tons of merchandise that will lie hidden below the water line, but the men who load the cargo know just exactly where things must be placed, the heaviest and the lightest, to preserve the balance. One great ocean liner during the war, loaded by workmen unaccustomed to the task, barely escaped serious accident when, during a heavy storm, the moving cargo caused the ship to list. Only heroic effort saved her. When the cargo is properly placed then the great giant, in perfect balance, puts out to sea, and storms that toss her about do not endanger her.

We have been hearing much of late of balanced diet and some of us have seen the miracle performed with little children whose diet of tea, coffee and bread has been changed to milk, eggs, nourishing vegetables—food that gives both proteids and vitamens to build up tissue and muscle of bodies that have been starved, not because there has not been enough food but because ignorance or thoughtlessness has destroyed the balance. Thousands of human beings in various parts of the world, including our own country, suffer the agonies of pellagra because of unbalanced diet. Only properly balanced food, the preparation of which has become a science, can save them.

In the administration of all the complex affairs of life, *man* needs *balance*. He must have his scales properly adjusted, or all standards are lost, his cargoes properly arranged, or disaster follows, his food properly balanced, or weakness, illness and death follow. Man losing his balance is a failure.

We are just beginning to realize and recognize the meaning and value of balance. But in the larger things of life, as is so often the case, we have not yet become so fully convinced of its significance as to be willing to give time and thought to adjusting and maintaining it.

In his thinking moments man knows that he and his sons are the product of teaching. A twelve-year-old boy in China eats with the chop-sticks because he has been taught to do so; he begins the reading of his book on the last page and reads from bottom to top because he has been so taught; he worships at the tomb of his ancestors for the same reason. It is not because he is *Chinese* that he has done these things, for a little boy across the street, adopted by an American family, there in the heart of China, eats with knife, fork and spoon though his skin is olive and his dark eyes almond shaped. A twelve-year-old boy in India, sitting there on the ground with his Hindu parents, eats with his fingers, not because he is a Hindu, but because he has been taught to do so.

LESSONS that cannot meet the test of the fundamental laws of pedagogy and psychology are weak, and lessons that do not meet the practical test of the possibility of teaching to real live human beings are useless. Balanced lessons alone can set standards.

Man discovers a few things for himself by accident or experiment, but he is in the main simply the product of his teaching. If this be true, then how necessary it is that man, in order to establish standards, in order to save loss, in order to be fit and at his best, should be the product of balanced teaching.

That the weak places in the youth of our day are the result of unbalanced teaching, no thoughtful person will deny. The youth of the past suffered from the repression of natural instincts and desires through discipline that was often severe to the point of cruelty. The children of our day suffer from the over-expression of instinct and desire through so-called discipline whose only law is convenience—the easiest way for the adult who must act as disciplinarian. The youth of that day and of our day are each products. Neither is the result of balanced discipline. Now and then one discovers in sane homes the children who have been trained by balanced discipline—kind, firm, just, regular—what a joy they are!

There was a time when the public school taught the three R's only. The product of their work was thorough but limited. There came a time when the public school attempted to teach everything—their curricula would fill volumes. Their product was a very vague knowledge of all sorts of things. It was versatile but it lacked thoroughness. Some schools, headed by wise educators, enlarged their curricula along sane lines and taught as many subjects as could be grasped and retained. What a joy and satisfaction their pupils are—upon them rest the great responsibilities of the present hour.

When one looks at the history of religious education, he finds a past day in which children and youth were exhorted, urged, frightened into so-called Christian experience, and a later day when dull cold presentation of fact, without enthusiasm or fire, left them with no Christian experience. In one period of our development God was made so concrete that he became scarcely more than human, with human weaknesses—exclusiveness, jealousy and revenge—and in another period so vague and all inclusive that he lost his greatest attributes—patience, compassion, sympathy, and love.

As we study the development of teaching in our church

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schools, we find its leaders now warm-hearted, natural, human idealists, very conscious of the weakness of their fellows, passionately eager to give them strength and courage to fight against sin, but limited in knowledge, living in a very small world that tended to bias their judgment and separate them from very real problems waiting to be solved, and again we find them cold, hard, practical intellectualists, with deep knowledge of church history, of Greek, of theology, and no knowledge of men.

At the present moment we find ourselves tossed about in the confusion that these two types of leadership—neither one willing to study sincerely the methods of the other and thus learn to modify their own—have brought upon us. In the confusion, the product of religious teaching, the children and youth of our day, have grown weak. Only balanced teaching, balanced feeding of mind and spirit, can save them. *It can.*

If we are to have balanced teaching we must have well balanced material and to get it we must have balanced committees and commissions. Had it not been so tragic I could have laughed aloud over a committee hard at work choosing the name of a new church-school paper for girls of junior department age. The committee was made up of twelve men, all over forty-five, some of them over fifty, seriously weighing the arguments for and against the various names and finally choosing one of which the first little girl to whom I told it said, "What a funny name. What does it mean?" and the second little girl said, "It's a queer name for a paper, isn't it? Will it have good stories in it?"

I feel that the committee of twelve men, brilliant, sincere, highly trained, was incapable of deciding upon an appropriate name for a paper for junior department girls. There should have been upon that committee a junior teacher, a public-school teacher of girls from ten to twelve years, and two or three mothers. Such a committee plus some of the men would have been well balanced and in all probability would have selected a fitting, appealing name.

This committee of twelve men, forty-five to fifty years and over, illustrates the fundamental error made in the working out of lesson courses and lesson material. So often it is left to theoretical groups lacking in real contacts. Every experienced teacher knows how often a course of study that looks so hopeful in print becomes helpless and hopeless in class. Lessons that cannot meet the test of the fundamental laws of pedagogy and psychology are weak, and lessons that do not meet the practical test of the possibility of teaching to real live human beings are useless. Balanced lessons alone can set standards. In them will be great variety and they will be the carefully tested product of well balanced committees—these we must have in the local churches, in the community and at headquarters.

During the past twenty years, many of our children have become the products of over-emphasis in one line or another of religious training. In one school I find most excellent handwork. There are maps, in pencil, pen, papier-maché, notebooks, charts, pictures, paper-cutting—but I find very little memory work even in the ages so ready to learn by rote. In another school I find no handwork whatever, not even a wall map in a classroom or a blackboard, save the one on the platform reporting the collection. But I find very fair memory work. In one school I find a carefully printed program for the opening and closing services from which there is never the slightest deviation. In another school I find no regular program, scripture reading and hymns being chosen at the last moment without regard to fitness or educational value. Under the leadership of one superintendent I find that the only music ever given to the children and youth is of the emotional type whose dominant melody makes it easy to sing without training. This sort of music answers a need in human experience. It stirs emotion that, acting upon the will, show results in character. But to provide this sort of music *only* for services of worship is a grave mistake. In another school within ten minutes' walk, I find the young people familiar with the fine old hymns of dignity and power which, because of training, they sing well, but they have nothing of the abandon and enjoyment in their singing that I find in the other school and though there is a certain thrill that comes to the teen age from the glorious music of the *Spacious Firmament on High* and *O God, Our Help in Ages Past,* there is not the appeal that I saw registered upon the faces of those who were singing *Open Mine Eyes that I May See.*

I found the director of the music in one school exceedingly intolerant of the first type of music. "I would not have such trash sung under any circumstances," he said. And the superintendent in the other school had said, "Well, that type of music is all right for church services or under a trained director, but there is no place for it in the ordinary church school. The young people do not like it and they do not sing it well." The pupil in these various schools is suffering from over-emphasis. He is receiving unbalanced training and teaching. The pupil needs for his highest development some handwork, some memory work, some carefully prepared and printed programs, occasional spontaneous programs that spring from sudden events—the entrance into the war—the signing of the armistice—the appeal for help in the China famine. As long as human nature is made up of both emotional and reasoning powers, varying greatly in different individuals, there will be need of cultivation of both, and in the lesson material there must be food for both. As long as emotions are capable of such a wide range we shall need *O God, Our Help in Ages Past, On to Victory* and *Yes, Jesus Cares, I Know He Cares.* The program which provides for the one to the total exclusion of the other is not well balanced. At Chautauqua Lake, New York, some years since, I saw an audience that numbered over five thousand sit breathless under the spell of the *Messiah.* I saw it on another occasion moved and strengthened for common days, under the spell of the Negro melodies beautifully rendered, *It's Me, O Lord, It's Me, Standing in the Need of Prayer* and *O, Now We've Heard of Our Brother's Troubles, Lord, What Do You Want Us to Do?* Men find within themselves something that responds both to *My Love is Like a Red, Red Rose* and the majestic strain of *Stabat Mater* or the challenging harmonies of *Elijah.* A little of the folk song, purely emotional type of simple, appealing melody, the words of which may scarcely be called poetry, will not harm our pupils, but the use of such music to the exclusion of all else means the starvation of some of the finest, deepest and truest emotions.

Religious education, in all its many varied forms, stands in great need of balance. Those who direct its policies and programs have no right to exclude any instruction or stimulus that will result in the making of character. I do not doubt for one moment that great injury, the fruit

of which we are now reaping, has been done by those who, carried away by the enthusiasm of exhortation, gave to young souls a terrible picture of sin, a fear-inspired desire for repentance and a concept of salvation that meant little more than escape from punishment. And neither do I doubt that great injury, the fruit of which we are beginning to harvest, has been done by those who have given to young souls no conception of the awful degrading power of sin, have never inspired in them an overwhelming desire for forgiveness that drove them to true repentance, have never given to them any concept whatever of the meaning of salvation. Neither of these is preaching a balanced gospel, neither of these can train and develop the highest, most Christ-like character.

If we could really believe these things, we should not continue to suffer from the present sharply drawn lines between so-called evangelistic and educational methods. Each group would modify its program and the result would be balanced training and teaching whose product would be strong Christians.

Of course there can never be well balanced teaching without balanced leaders and teachers. When we compare present and past methods of training teachers, we cannot fail to see the great need of balance. In the past when the first attempts were made to give teachers of children some sort of training, a "good" outstanding teacher taught the lesson to the other teachers, who went to their classes and repeated it as taught. At first one lesson was taught for all grades; later the development of the graded school resulted in several outstanding teachers, one for each grade, teaching the lesson for the next Sunday to teachers, who repeated it. The result was weak teaching. Swinging away from this immediate hand-to-mouth sort of preparation, the training classes and schools of every sort are teaching fundamental principles of psychology and pedagogy and comprehensive courses on the Bible. In many of these classes and schools there is no connection whatever between the fundamental principles and next Sunday's lesson. Many, perhaps the majority of teachers, are unable to make these connections, and the result is, as under the former conditions, weak teaching. The thing needed by all training courses, classes and community schools is close connection between the principle taught and the application of it to the lesson just ahead or to the pupil who will sit in the class. When leaders succeed in teaching fundamental principles and connecting them with immediate problems of teaching, then we shall see great results in character building.

In studying individual teachers of our various schools, I find here a teacher who puts all her emphasis on the human side of the teacher's work. She loves the girls, she enjoys being with them, she guides their social life, she is a true friend and helper, she has built up her class on warm, personal relationship and what she has done for her girls can be seen in their lives. But she knows little of the Bible, she is unable to give the girls "a reason for the faith that is in them," she cannot meet problems of creed, she does not answer their questions and longings.

In a church nearby is another teacher of girls. She does not know the teen-age girl. She is half-afraid of her. She knows little of the temptations of modern life, having lived in a sheltered, protected home herself. She *does* know the Bible. She knows its history and its content. She has a clear, keen, reasoning mind. Her girls do not love her but they admire her. They do not give her their confidence and ask for help but they are interested and she is giving them material which will be of inestimable value when they go on to college, where the reason as well as the emotions must meet the test, or when they go out alone and meet the very practical tests of the joys and sorrows that make up life for most of us. If it were possible to inoculate each with some of the qualities of the other, we should have a strong, splendid personality, able to give to girls balanced, character-forming teaching. The first teacher stands in great need of knowledge, and she can get it if she will. The second teacher stands in great need of experience, and she can gain it if she is willing to associate with girls, to meet failure, seem stupid, feel awkward and uncomfortable in their presence, while learning to know them. She can gain it if she will take time, at a sacrifice, to become so well acquainted with them that all fear of them will give place to understanding, appreciation and love.

THE man of deeds must learn to pray, else his deeds, lacking spiritual dynamic, will be but panaceas of the moment. The man of prayer needs to believe in action, to catch the spirit of the militant, else his praying, growing self-centered and critical, will strangle his spirit. The balanced teacher knows the Bible and about the Bible, knows about prayer and prays, has faith and puts it into hard, active, testing practice.

One morning I visited a man teaching older boys. His religion is a religion of deeds. Christianity is to him a synonym of things to be done. He stirs their souls, he awakens desire for heroic battle against evil. There are no dull moments in his class. He is a man who knows men and he interests, holds and influences these boys—always for good.

In that very same school is another man teaching the early twenties. He believes that religion means a life of faith and prayer. He studies his Bible daily and knows it. He does not know men. He is gentle, strong, beautiful in character. He is a good friend whom they trust. He does not stir them to action, he leaves some of them introspective to a dangerous degree. But they admire his faith, they want it and the knowledge that he prays for them has meant steadying power in many an hour of temptation. If only these two men could give out of his storehouse each to the other!

The man of deeds must learn to pray, else his deeds, lacking spiritual dynamic, will be but panaceas of the moment. The man of prayer needs to believe in action, to catch the spirit of the militant, else his praying, growing self-centered and critical, will strangle his spirit. The balanced teacher knows his Bible and about the Bible, knows about prayer and prays, has faith and puts it into hard, active, testing practice.

One returns again and again to the study of the life of Jesus Christ, with deepest humiliation and longing. It was such a perfectly balanced life! Beside it one's own life stands so pitifully limited and small. His prayers were not perfunctory—one reads them each time with a

(Continued on page 245)

A Typical East Indian Photo by Alma Adams

Missionary Education Bad and Otherwise

By
Henry F. Cope

A Street Scene in India

PERHAPS the best way to indicate the need for certain revisions and improvements in the methods of missionary instruction and training will be by a brief analysis of present methods at their best. Current methods really fall into two types, those having the institutional aim and those having the personal or social aim. In the first are all those plans controlled by the purpose of developing support for the agencies promoting foreign and home missionary work; in the second are those which seek to develop in children the attitudes of mind and the purposes which will carry the missionary enterprise to its logical and spiritual fulness.

There is more than at first appears in this matter of underlying purpose. Look at the difference between that which flows from the two aims. The institutional purpose seeks to develop in children keen consciousness of need for the work which the foreign missionary societies are now doing, together with a great loyalty to the societies. It depends, first, on interest in the enterprise of our church or our society. It fixes attention on organization and mechanism and it tends to measure success in the same terms. It urges duty to a cause and a program identified with a society. It supports this interest by striking accounts of the operations of the society, by fixing attention on the effects of its work, on the need for the things it is doing, on the duty to bring this society and its machinery to the fullest possible efficiency.

Developing an Interest

It is evident that if instruction and training are planned by those who naturally think in terms of promoting organizations, whose minds constantly carry the burden of support and management, then the test of missionary education will be the degree to which children support the organizations and institutions. Since children have no native interest in these adult societies their interest must be developed in the striking, picturesque, appealing aspects of their work. And so missionary instruction is likely to consist in information about ignorance, destitution, immorality and irreligion all seen as related to the work of these societies. Naturally there is a tendency to emphasize the unusual; naturally there is a tendency to measure results in terms of the fixed program of the societies.

The personal and social aim does not for a moment ignore or fail to value and use the worth and instrumentalities of organizations and "Societies" but it seeks to develop in children those Christian attitudes and purposes which will make them intelligent cooperators in the Christian program, the program of Jesus for humanity. It does not inhibit institutional loyalties; it goes beyond them. Instead of developing simply pupils' desires for success in a current program, it sets their faces toward a program which we cannot yet see in its details. It seeks to develop persons who never will be content with less than the united loving family of God for all men everywhere. It sets in their hearts the hope of the city of God throughout the world. It gives them a purpose large enough to quicken their hearts, to satisfy all their aspirations and engage all their powers. They become missionary-minded as a part of their thinking of the kingdom of God.

The Wider Purpose

The great difference between these purposes becomes apparent also in the differing effects on youth and children. Here the difference cuts deeper than we sometimes realize. The aim of a Christian world family saves us from the danger, evident in some methods, of developing the smug, spiritual Lady-Bountiful attitude. It will save children from thinking of the world beyond their national boundaries as simply a religious and moral slum, deep in ignorance, besotted in vice and waiting for our overflowings of good. It will surely avoid such a statement as a missionary recently made to a group of young people: "The heathen have nothing; you have everything." Indeed, it will avoid all that the word "heathen" has come to mean; a religious, social pariah.

The wider missionary purpose will help us to think of all men as our brothers, and that not in some potential or figurative sense, as brothers if only they could be brought to our conditions and our ideas. It will remember that God has not left himself without a witness, that the brothers over there have learned some things we could afford to learn; they have something for us often, per-

haps always, if we were ready to receive it. It would cultivate that attitude of appreciation of worth, wherever it may be found, on which real brotherhood must be based. There is something appallingly pharasaic about our common attitudes, resultant from constant teaching appeals to pity, from the insistent presentation of one dark, pathetic side only. How many children have any idea of the literary wealth of India, of the spiritual aspirations of many Hindus and Buddhists, of the learning of the Moslems, of their traits of fidelity and hospitality? How many realize that there are "heathen" who could set us an example of probity, whose spoken word, even in the largest transactions, needs no written bond? How many realize that there are "heathen" to whom the search for God is the one great purpose of life?

Photo by Dwight R. Furness "Within the Sound of Church Bells"

If the kingdom is to come it must be built in love rather than in what we call philanthropy, by which we mean giving from our bounty. It must develop in real love, of which appreciation will be no small element. Men everywhere can be loved, not because it is our duty, but because they are God's children; they partake of our family life, and there is something in even the worst which we can love. The motive that gives simply because another lacks will not stand the strain of the long task ahead of us. We must do more than give. *Missions must mean more than money.* We must be moved to give ourselves in full intelligent devotion to the splendid, inspiring enterprise of making this whole world, everywhere and in all things, the home of the spiritual family of love and justice and joy.

No one can know how dark much of the life of that unreached world still is—and few know how dark much life still remains in Christian England and America. I had far rather live on a narrow back street in Delhi than in some streets in St. Louis, Chicago, New York or London. I had far rather live back inland from the Gold Coast or Sierra Leone than where some live within sound of our church bells. But that is not the real point. The missionary motive does not depend on any contrasts of present situations; it depends on a contrast between the whole world—our own included—as it now is and as it might be under the will of a loving Father.

The Faith, the Hope, and the Purpose

The full social motive is the missionary motive. The faith in the possibility of the divine, world-wide democracy of love, the hope of realizing here that city whose maker and builder is God, the purpose of coming as near to the city of God throughout the world in our own times as is possible by the full devotion of ourselves to its realization, these are the purposes and this is the faith that gathers up, sustains, enlarges and fulfills all the essential missionary purposes and programs. Such a purpose will last when spasms of pity have expired, will endure when use has hardened the heart to pathetic appeals, will sustain when the spectacular and romantic in missions have become commonplace, and will control action when pressing self-interest chills the ardor of altruism. It is dependent on no passing emotion; it is eternal in the heavens. It is so inclusive and splendid no vision has ever surpassed it, no power but can find a place of service in it, and those who "are not afraid of that which is high" find here no final horizons of aspiration.

Children on a Street in India

"I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing; I call you friends, because I have imparted to you all that I have learned from my Father."—John 15: 11-15. (The words of Jesus: James Moffatt's translation.)

Patriotism in Worship

A Washington's Birthday Program

By Hugh Hartshorne

HOW shall we celebrate Washington's Birthday in the church school? In some ways the question grows more difficult each year. The tendency is for us to plan a sort of attenuated Fourth of July, and to make speeches about our splendid forefathers and our debt to them for creating and preserving our liberties. Just what these liberties are and whose they are is not for the moment, apparently, a pressing problem. An almost blind reverence for national heroes has long been cultivated, so that it is only to be expected that apocryphal stories should have gathered about them as debris gathers in an eddy in a stream.

There is, of course, real value in this. The process of idealizing imperfection is a part of religion, though perhaps the effort toward the ideal might be more profitably directed toward the future than toward the past. We should learn from the past; we should not worship it. The value lies, therefore, not so much in the magnifying of our popular ancestors as in the effort we make to place ourselves in historical relation to them. These great men are ours. We share their achievements. We are great with their greatness, and their virtues cast a satisfying glow over our humdrum and drab existence. We love to pay homage to the greatness of the past, and in the experience of vivid admiration the greatness lives again.

So real was this experience to the Israelites that they even made a religion of patriotism. This was natural enough, for religion is in part fellow-feeling, and fellow-feeling sometimes runs high among the members of a nation or a race or a culture. To the Jews, the far off divine event toward which the whole creation moved was Israel glorified, made regnant in the earth. Her whole history came to be conceived as a discipline in preparation for this splendid destiny. To be religious was to be a Jew; and to be a Jew was to share in this magnificent hope and to strain toward its fulfillment.

Our own religion since the time of Jesus has gathered much of its motive and content from this older tradition concerning the future of Israel. The old hopes furnished the figures of speech with which the Christian gave form to the Christian hope—the New Jerusalem, the Day of Judgment, the coming of the Son of Man. The Jews knew how to make use of their own history to build up this idea of divine destiny. They wrote and re-wrote the story of their struggles from this point of view, and made their ancestors living heroes of the faith in the imagination of their children. Why have we not done this? Why have we depended for religious inspiration so exclusively upon stories of the early moral and national aspirations of an obscure people? Have we no history, no great men, whose deeds can be seen as steps toward the fulfillment of a divine destiny? Where is the "Bible" of the *Western* World, the story of the adventurers in faith who braved such dangers as our generation can hardly conceive, in order to secure themselves from the oppression of circumstance and persecution? Not content to *dream* of a new world, they went forth to *build* it.

And here and now the work goes on. Traditions? There are no nobler, no more dramatic, no sadder, no more inspired events than those that have come to pass in our own land, where the religions, the cultures, the hopes, the traditions of the world have been mingling to create—what? What vision have we of our national destiny that can discipline us to self-sacrifice for the generations to come? Have we any vision at all, for the sake of which we will search our history for the stories of great adventures, colossal blunders, hopeful experiments, glimpses of divine relation of a *purpose,* which, whether we will it or not, we are gradually unfolding?

Washington's Birthday and the Sundays that lead up to it give us an opportunity to interpret our history in terms of God's purpose for this country. Great characters, great issues, great crises—what can they teach us concerning our national destiny? What is the general direction in which we are moving? What have we stood for or against in human and national relations? What ideals are being carved out of our western pioneering which it is worth our while to think about?

The Jews, or some of them, picture their destiny as one of service to the whole world—the suffering servant of God. As a chosen people they had a mission to perform. There are many Americans who look upon their country in somewhat the same way. What is the mission they have allotted to her? Even our popular patriotism, when it is not mere noisy clap-trap, is prone to conceive of itself as a passion for service—the individual belongs to the nation. But to what end? Now and then there are those who dare to affirm that the nation is their object of devotion just because the nation itself is the servant of the whole family of nations. "My country," first, because, being a human being, I am born into it. I have to be born somewhere. But "my country," spiritually, because through my country I can serve mankind.

Patriotism may be an aspect of religion. But if it is used as a substitute for religion, then religion falls back into the brutal barbarism of the cave man. But could religion be a substitute for patriotism? The Jewish religious patriotism saved itself by conceiving the nation as the servant of humanity. What are the grounds of *our* patriotism? The service our nation renders to the world? To what then, is our primary allegiance? Jesus said, "A man cannot serve two masters," and old Elijah knew as much when he thundered to the great assembly on Carmel, "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." "He that loveth father or mother more than me is not worthy of me," said Jesus. And even the Carolinian Lovelace:

> "I could not love thee, dear, so much,
> Loved I not honor more."

How greatly it would clarify our vision if we could only bring ourselves to the point of seeking first the *kingdom of God!* We would then have a basis of judgment for deciding right and wrong, primary and secondary alle-

giances. We could criticize our personal conduct, and we could form an unprejudiced opinion concerning the conduct of our government. We would at once be *supremely interested* in our national life and in the way our representatives are conducting our national and international affairs. And if we should find that our nation sought first, not the kingdom of God, but the kingdom of commercial advantage or exploitation, the kingdom of pride and strife, the kingdom of injustice and oppression, we would have the courage to take our very lives in our hands to try to set it right and make it worthy of its great history and its unparalleled opportunity for the serving of humanity.

An uncooperative nation! How can our citizenship be so cabined, cribbed and confined! We are citizens of the world, brothers of all mankind, and we lead our nation on to its great destiny of humble service to the peoples of the world.

So were we conceived by our founders—a refuge for the oppressed and the protector of the helpless. Is this our work, or are we to allow ourselves to be ruled by the spirit and the representatives of greed?

At the date of this writing (December 1), unless something unforeseen happens, the conference on the limitation of armaments will have succeeded in getting some of the nations of the world to face together the securing of relief from the impossible burdens of an expanded naval program. Friction in the Far East will be reduced, for the time being, anyway. The vaster task of unearthing and removing the fundamental causes of war has still to be undertaken. If classes have been working with material concerning disarmament, this is the time to bring their study to the point of social usefulness by having their conclusions presented to the whole school and by having some kind of memorial or communication sent to Washington. Now, if ever, is our nation to be tried before high heaven. No last judgment can more clearly separate the issues. General Washington did not face so great an opportunity to shape the destiny of men. Whole populations, the unnumbered and unnamed brothers in hope, who long for release from the hell of war and the burden and threat of war, look to America as a drowning man looks toward an approaching vessel. Will it see? Will it come? Or will it pass unheeding?

Let us suppose, then, that three Sundays in February are to be devoted to this interest. How can the school worship contribute to the plan?

First, be it noted, that we have in this cause the experience out of which true worship issues. Tremendous choices are being made. The foundations of the civilized world are shaken to their depths. Reality stares us in the face—ultimate and final, as though God had bared his strong right arm—to save. It is not hard to worship under such conditions. God is vividly present, and men are intensely aware of their solidarity with their fellows, their common lot, their common aspiration.

Second, we do not worship in a vacuum or with meaningless generalities. We have facts, burning, raging facts, and we face them, willy-nilly. We face them with the challenge of Jesus ringing in our ears: "Simon, lovest thou me?"

Third, we can work for culmination by taking several Sundays for the general theme, developing it, and letting the interest increase.

Fourth, we can utilize the initiative of the pupils to a large extent on account of their interest in the problem and the accessibility of material. (Write to the Federal Council of the Churches of Christ in America, 105 East 22 Street, New York, for material, if you have not received any from them.) Student committees, with the help of teachers or the leaders of worship, can plan and conduct these services, working out the order and the subject matter together.

Fifth, owing to the general interest that the churches are taking in this, the pupils can feel that they are having a share in a big Christian enterprise. Parents can work with their children. The church services will have fresh interest for all. The pastor can make this an occasion for closer touch with the school.

Sixth, in the light of the great issues, the usual materials for worship may be freshly criticized. Old hymns may be questioned as to their spirit and real purpose, and as to their probable effect on the minds of the children. Old psalms may be viewed as for the first time, from the vantage-point of the Christian ideal. Old prayers may be revised and new ones prepared better to embody the true aspirations of the followers of Jesus. The Lord's Prayer may become a vehicle of public consecration to the cause of Christ's kingdom.

Seventh, the whole period of the assembly may become in fact a service of worship, carefully planned, and conducted with dignity, as would any church service be, with music, responses, address, prayers, all fittingly harmonized. This indeed might be a favorable opportunity to begin holding the school worship in the church auditorium and having the service of the church organ and organist. How much more impressive and appropriate such worship would be if supported by the great organ, well played!

Eighth, we can look ahead and get classes thinking about the series of services or the culminating service, providing material for them, and preparing the minds of the pupils for the best use of the worship. And we can follow up the services in the classroom, taking up lines of interest started in the assembly, and backing up the atmosphere of the worship by our questions and our sympathetic and enthusiastic interest.

Ninth, we can use a real order of worship, such as the one that follows, with older pupils conducting:

1. A Processional Hymn: "Fling Out the Banner."
2. Call to Worship: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"
3. The Lord's Prayer (standing).
4. Choir Sentence (seated and bowed).
   "The Lord is in his holy temple:
   Let all the earth keep silence before him."
5. A Unison Prayer (prepared by pupils).
6. Hymn: "God of Our Fathers."
7. Scripture Reading: Hebrews 11: 1, 8–10, 24, 25, 32–38, 12: 1, 2.
8. Anthem or Solo by voice or organ.
9. Address (Subject matter suggested by the above discussion, or prepared by pupils).
10. Silent, Directed Prayer.
11. Reading of Memorial to the Delegates to the Disarmament Conference, prepared by the school.
12. Hymn: "Thy Kingdom Come, O Lord."
13. Closing Prayer, school singing the Amen.
14. Benediction, School singing the Amen.
15. Recessional Hymn: "Lead on, O King Eternal."

Looking Toward Church Membership

By George W. Owen

The Tides in Church Life

CHURCH life moves in tides which should not be controlled by the moon, but which should be prepared for and created by intelligent leadership. At least as early as the beginning of the season, the pastor and church leaders should decide how many tidal waves are likely to occur during the year and properly space them so that adequate time may be given for bringing each one to its successful crest. As far as possible cooperation with a wider plan will help the tide in the local church.

Almost any sane and right campaign can succeed in an average community if proper preparation is made and the minds of the people are slowly and steadily aroused to the importance of the effort. A process of education is necessary by which the leaders become interested and an *esprit de corps* is created until the mind of the church constituency is unified and concentrated upon the great thing that has to be done. In this particular case the *mind* of the church constituency must be focused upon the importance of a season of ingathering.

Foundation of the Educational Program

The permanent educational program of the church should lay a good foundation for the direct appeal to public confession. Personally, I am less and less concerned with the direct effort to bring young people into church membership, important as this is. Not to give an adequate foundation in education and training to sustain the *responsibilities* of church membership when once it is undertaken may be a worse failure. More thorough instruction than can be given in weekly sessions of the church school or in a few weeks of a pastor's class is absolutely necessary as a basis for the church of the future. The graded lessons are arranged to prepare the minds of children and young people for definite enlistment at suitable periods. These should be observed, but they should certainly be supplemented by midweek instruction as well as by faithful work in the home, both of these covering a period of several years, preceding the most opportune time for decision.

Outlining the Preparation

With the above principles in mind, what practical steps can be taken? The following suggestions are from last year's experience in a suburban church.

1. Confer with your leaders in church cabinet as to the tidal waves which you wish to foster during the coming year. If you are a superintendent and wish to inaugurate a special campaign, confer with the pastor, and then together with him bring other leaders, especially educational leaders, into conference. One of these campaigns will naturally be to win decisions for the Christian life and for church membership. Having the full consent and cooperation of your leaders, outline the general plan of the year to the congregation, and enlist their hearty support. Ask them to make their plans for other work so as to cooperate with these main events.

2. Beginning eight or ten weeks before the culmination, plan at least three meetings of your church-school officers and teachers.

(*a*) A supper conference of your teachers and officers when definite tasks may be outlined and definite dates set. Have on hand, describe and recommend the best leaflets for use with different ages of young people. Give to each of the teachers a carefully selected leaflet dealing with his or her part of the work. Write to your educational secretaries for the best literature on these subjects or consult the list given on another page.

Either previously or at this meeting give to the teachers cards for reports regarding all their pupils. These should be filled out at a definite time and returned to the pastor. For several years I have used for this purpose a printed card asking for report upon the following items:

Pupil's Name, Address
Environment and Home Life
School or Work
Christian Life
Church Membership and Church Work
Teacher's Name Date

The return of these reports to the pastor will enable him to work intelligently with the teachers.

I would include at this meeting *all* of the teachers. Pupils too young for church membership may be given special attention in the development of reverence. The teachers may seek to enlist those who are older and already in church membership in personal work and the nurture of young church members. Teachers should be held responsible for *personal* work with each pupil, but should not seek individual decisions in the presence of the other members of the class.

(*b*) The second meeting may well be a devotional service in which the workers shall seek to deepen their consecration and give themselves to prayer over the problems that have begun to appear. This service should be carefully planned.

(*c*) The third conference should deal with the specific question, "How to Get a Decision." Possibly an expert speaker could be called in at this meeting. Also, new problems that have arisen should be discussed and final preparations made.

If decision-day or church-membership cards are used, they should be given out at least one week in advance and gathered the following Sunday.

3. For a series of Sundays preceding the culmination of this effort, the opening exercises in the various departments of the school may be used to present the importance and nobility of publicly confessing one's faith and loyalty to Jesus Christ.

4. In my school we usually draw up a very careful list of the Intermediate Department (old grading, ages 13 to 16), designating the non-church members for confidential conference between pastors, superintendents, and teachers. It is sometimes possible to enlist members of the classes who are already church members to pray and work for those who are not.

The Intermediate Department is the most critical de-

(Continued on page 243)

Education and the Federal Government

By Hugh S. Magill

THE active interest of Christian people in the educational legislation now pending in the United States Congress, is not only justifiable, but highly desirable on both patriotic and religious grounds. If the public schools of America are allowed to degenerate, if their standardization, steady improvement, and adequate support are neglected, the Christian churches cannot hope to succeed in their program of religious education. This article sets forth clearly the present status and vital importance of this legislation. Copies of the article in pamphlet form can be secured from the National Education Association at 1201 Sixteenth Street, Northwest, Washington, D.C.—THE EDITORS

The Present Situation

THE activities of the Federal Government with respect to education at the present time are scattered and unrelated. The Bureau of Education occupies a subordinate position in the Department of the Interior; the Federal Board for Vocational Education, a semi-independent organization, administers Federal aid for industrial education and home economics; and other educational activities of the Government are administered by several different departments. That there should be a reorganization and coordination of these activities is universally accepted.

The Proposed Solutions

Two plans for reorganizing the educational functions of the Nation have been suggested as possible solutions of the present unsatisfactory conditions.

First: The creation of a Department of Education under a Secretary of Education who shall be a member of the President's Cabinet, which department shall administer all educational activities of the Federal Government not intimately and definitely related to some other department. The primary function of such a department would be the encouragement and promotion of public education in the states, in full recognition of the fact that under our dual form of government the conduct and management of education is vested in the states, and that the Federal Department of Education should cooperate and assist but never dictate or control.

Second: The creation of a Department of Public Welfare under a Secretary of Public Welfare who shall be a member of the President's Cabinet, which department shall include education as one of its subdivisions, along with health, social service, veteran relief, and other more or less unrelated subjects. In this proposal the basis of cooperation with the states for the promotion of education is not considered.

Arguments for a Department of Education

The primary argument for a Department of Education is the manifest need for an adequate and comprehensive plan of cooperation between the Federal Government and the states for the promotion of public education, based on the following generally accepted facts: (*a*) that the conduct of public education is a state function, each state being primarily responsible for the support and management of its public schools; (*b*) that the primary purpose of education from the standpoint of the state and the Nation is to develop good citizens; (*c*) that a citizenship physically, intellectually, and morally sound is essential to the life and prosperity of our Republic since a government of the people can be no stronger than the composite citizenship of which it is composed; (*d*) that the privileges and responsibilities of American citizenship are not affected by state boundaries; (*e*) that whatever tends to elevate and strengthen the citizenship of any state promotes the welfare of the entire country; (*f*) that any weakness or disorder in any state subtracts from the general health and security of the Nation; (*g*) that to neglect the proper training of any considerable portion of the future citizens of our country is to endanger the future of our Nation as a whole; (*h*) and, therefore, that it becomes the imperative duty of the Federal Government to encourage and promote education in all the states to the end that every American child shall have an opportunity for the fullest physical and intellectual development of which he is capable, thereby conserving and developing the human resources of the Nation.

The Towner-Sterling bill, now before Congress, creates a Department of Education, and provides for cooperation with the states in the training and development of the future citizens of the Nation without encroaching upon the rights and prerogatives of the states. It provides that the department shall conduct studies and investigations in the field of education, and that research shall be undertaken in illiteracy; immigrant education; public-school education, with special reference to rural education; physical education, which shall include health education, recreation, and sanitation; the preparation and supply of competent teachers for the public schools; higher education; and in such other fields as the Secretary of Education may think necessary. Such a department would be of the greatest assistance in the solution of complex problems in public education which are common to all the states. It would be far more economical for the Federal Government to carry on extensive investigations in the field of education through a Department of Education, and report to the states, than for each state to make independent investigations.

The Towner-Sterling bill clearly recognizes the supremacy of the state with respect to the control of public education, and also recognizes the legally constituted educational authority of each state. That there may be the most effective cooperation between the states and the Nation, there is established a National Council on Education of which the state superintendent or commissioner of education of each state shall be an *ex-officio* member, together with twenty-five prominent educators representing the different interests in education, and twenty-five citizens not educators, to be appointed by the Secretary of Education, "to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education in the United States." This Council will give the Secretary of Education the benefit of the advice of the leaders of education in all the states and provide an effective means of disseminating suggestions for the improvement of education based upon the results of the research and investigation carried on by the Federal Department, and the recommendation of the Council.

An important feature of the Towner-Sterling bill is the authorization of appropriations by the Federal Government to assist the states in the removal of illiteracy, in the Americanization of foreigners, in physical education, in the training of teachers, and in the equalization of educational opportunities. A certain amount, "or so much thereof as may be necessary," is authorized for each purpose, but as all appropriations must be made annually, Congress would have to determine each year the amounts that would be appropriated for each of the purposes mentioned. A comprehensive plan of cooperation between the National Government and the states is proposed which leaves the management of public education absolutely under state control. The principle of Federal aid to education was approved by President Harding in a statement made by him on October 1, 1920, in which he said:

The Federal Government has established the precedent of promoting education. It has made liberal grants of land and money for the establishment and support of col-

leges of agriculture and mechanic arts, and in more recent years has made appropriations for vocational education and household arts. Without interfering in any way with the control and management of public education by the states, the Federal Government should extend aid to the states for the promotion of physical education, the Americanization of the foreign-born, the eradication of illiteracy, the better training of teachers, and for promoting free educational opportunities for all the children of all the people.

It is the universal opinion of those who have given the subject careful study that in order that the Federal Government may perform its proper function in the promotion of education in the states, the Department at Washington must be given such dignity and prominence as will attract public recognition, and that it must be under such leadership as will command the respect and confidence of the educational forces of the country. This is absolutely essential. Anything less will mean failure. The authority of the Federal Government in the promotion of public education cannot and should not be mandatory, but must be exercised through the persuasive influence of facts and suggestions emanating from a source of recognized leadership. It is too much to expect the public to accept the educational leadership of an undersecretary, or bureau chief, who is not allowed to express an opinion on any public question without first obtaining permission from the head of the department, and whose salary is far below what is regarded as fair compensation for persons of recognized national leadership. The experiences of the past fifty years have demonstrated the futility of such an arrangement. The educational leader of the Nation, because of the paramount importance of education, must hold an outstanding position, with powers and responsibilities clearly defined, and subordinate to no one except the President.

Arguments for a Department of Public Welfare

The arguments put forth for a Department of Public Welfare in which education shall be one of the subdivisions, are to the effect that education alone is not of sufficient importance and scope, as viewed from the national standpoint, to justify the creation of a separate Department of Education; that public education represents only one of many activities carried on by the Government for the promotion of human welfare, and that, therefore, it should be included in a Department of Public Welfare with such other activities as health, pensions, war risk insurance, hospitalization, care of the Indians, and other lines of so-called social service; that to create a Department of Education under a Secretary in the President's Cabinet might bring education into politics, and, therefore, it is safer to place it in a subordinate division of a Department of Public Welfare under a head who would be kept out of politics by denying him any authority or responsibility such as is exercised by the heads of Executive Departments, as, for example, the Secretary of Agriculture and the Secretary of Labor. It is only fair to state, however, that these arguments are not advanced by the friends of education, nor by the highest authorities on the subjects which it is proposed to include in the Department of Public Welfare.

Discussion of the Question

The importance of education from the National standpoint and the necessity for its encouragement and promotion by the Federal Government have been advocated by American statesmen since the founding of our Nation. Washington declared that since the structure of our government gives force to public opinion it is essential that public opinion be enlightened, and he urged promotion of education by the Nation as a matter of "primary importance." This sentiment has been repeatedly expressed by other great statesmen. Horace Mann declared that, "In our country no man is worthy the honorable name of statesman who does not include the highest practical education of the people in all his plans of administration." The first bill for a Department of Education was introduced in the House of Representatives in 1866 by James A. Garfield and earnestly supported in the Senate by Charles Sumner. During the past fifty years the leaders in public education have continually urged that the Nation should assume its responsibility for cooperation with the states in the promotion of education, and through all these years the movement has been violently opposed by the ancient enemies of public education. A condition recognized as unsatisfactory has been permitted to continue, the Government failing to establish any fixed policy with respect to the promotion of education in the states.

Finally the war revealed to the American people startling facts regarding conditions which seriously impair the strength and security of our Nation. We were astonished to find that one-fourth of the young men called to the colors were practically illiterate; that one-third were physically unfit for full military service, due in a large measure to a lack of proper training; that we are failing to Americanize and assimilate the vast number of foreign-born who are coming to our shores; and that millions of American-born children have little or no opportunity for proper physical and intellectual development. As a result of these disclosures the American people have become thoroughly aroused to the importance of more effective cooperation on the part of the Federal Government with the states for the betterment of educational conditions throughout the Nation. Those who suggest that education is not of sufficient importance and scope from the National standpoint to justify the creation of a Department of Education fail to comprehend the tremendously important service which the Federal Government could thereby render the states. They also fail to grasp the impelling fact that the public-school system is the only institution belonging to all the people which can be used to develop a strong, healthy, intelligent citizenship, capable of understanding, defending, and perpetuating our American institutions.

The Towner-Sterling bill creating a Department of Education is the result of years of thoughtful deliberation by the leaders in public education throughout the Nation. In its preparation and revision every state superintendent or commissioner of education was consulted, together with hundreds whose opinions on questions of public education are deserving of consideration. The bill was not hastily drawn, but is the result of prolonged and intense study. In essentially its present form it was reported favorably by the Committees on Education of both Senate and House of the Sixty-sixth Congress. In the preparation of the bill creating a Department of Public Welfare with education as one of its subdivisions, the educational leaders of the country were not consulted and the bill was hastily prepared in a few weeks. Its sponsors are friendly to the promotion of public education, but the bill reveals a failure to comprehend many of the most fundamental principles involved in the solution of present-day educational problems. At the hearings held on the bill it was brought out that while the friends of education were not opposed to the creation of a Department of Public Welfare, there was an overwhelming sentiment throughout the country in opposition to the submerging of education in the proposed department. This opposition came not from educators only, but from the friends of education everywhere. On the other hand, the enemies of public education let it be known that they would be quite satisfied to have education submerged in the proposed Department of Public Welfare.

The Outcome

This question has now become a national issue. Action upon it cannot longer be delayed. The people will insist that every member of Congress shall declare his position on the subject. Friends of public education believe that the issues involved are of the most serious import to the Nation. The policy of the Federal Government with respect to the promotion and encouragement of public education in the states hinges upon the action to be taken. The great national organizations supporting the Towner-Sterling bill, representing millions of intelligent citizens, make their appeal to Congress with confidence that this question will be settled in such a manner as to insure the increasing development throughout the United States of a strong, intelligent, patriotic American citizenship.

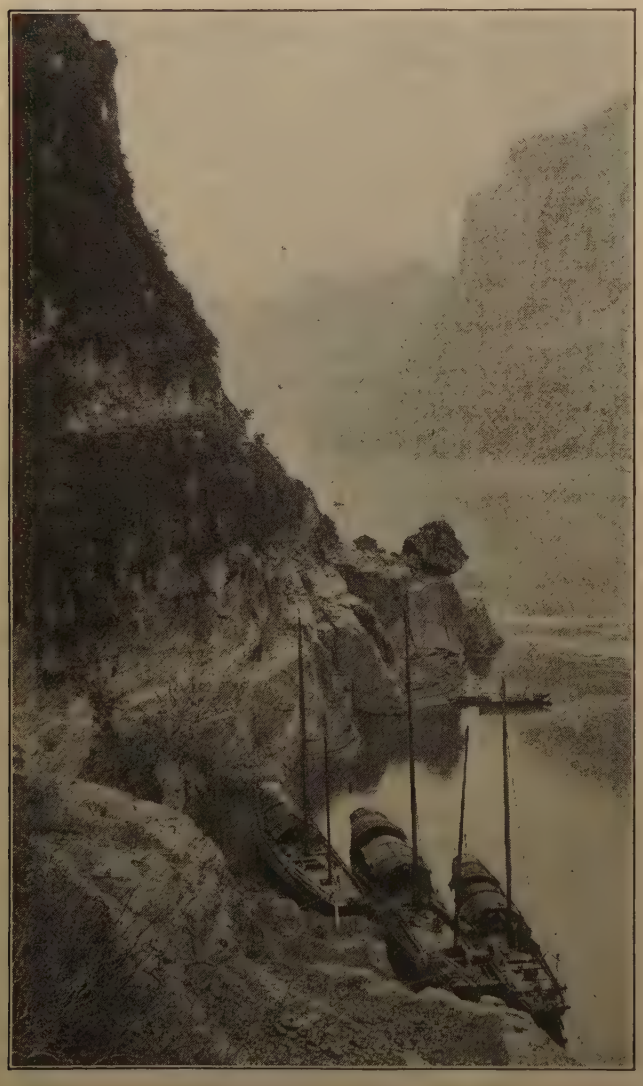
Meet Mr. Ding!

A Chinese Church School Secretary at Work

By Frank T. Cartwright

HIS face is yellow and of genuine Oriental shape. He could not help that even if he would, because he *is* Oriental, the secretary appointed by one of our Sunday-school boards for work in the Foochow District in China. His clothes, however, are as American as yours and this is by deliberate choice because he spent several years acquiring an American education, and during those years he realized that the Chinese scholars' long coat is not as conducive to the wearer's hustling as are the clothes of Young America. His face, his clothes—now for his work, and I will back it for variety and helpfulness against that of any state secretary in all your great Union.

You will find him early in the morning at the Union School of Theology, a rather unusual place for a church-school secretary. Here is the situation. In a few, a very few centers in China, there are workers enough to man the school without calling on the pastor, but in ninety-nine out of a hundred church schools the pastor or church-school teacher must be the superintendent because few others can even read, while practically none have any training in the "how" of religious work. The enrollment is made up almost entirely of students from the church day schools, while the lesson leaves and pictures are so few, owing to lack of funds, that the Israelites' making bricks without straw does not seem like such an impossible task after all. With this as a situation, the preacher *must* know as much as possible about principles and methods of church-school work or the schools will be so poor as to be handicaps instead of aids to the church.



Slow Moving Boats
Ichang Gorge. Upper Yangtze, China

So Mr. Ding (Mr. Ding-of-the-good-spirit, as his name is literally translated) goes to the theological school where he trains boys of the Anglican, Congregational and Methodist churches for church-school leadership. He does not enjoy this work. He much prefers to go out and work with the preachers and teachers already on the circuits; but in this country where trained workers are so few one frequently does the work which he does not like, so your worker lays aside his preferences anl helps in this way.

After his teaching periods he spends some time in a way that you would not guess in a dozen trials. All right; try it. "Committee work?" Wrong. "Meeting with church-school boards?" Wrong again. "Hopping a train to go to a conference?" Now you show your ignorance, for there is no train or trolley in all his area. "Planning his future work?" You are getting warm, but not very hot as yet. . . . You see you cannot guess because you have nothing in all your background of thinking to lead you to this.

China's New A-B-C

He works on lesson material in simplified script of one form or another. This does not mean printing it out for children; it means the working out of a new system for adults as well as for children. The Chinese written language consists of about ten thousand characters, each representing a word or idea. Remember that a child studies for years memorizing these characters before he is able even to get elementary sense from his books and papers. Remember, also, that considerably less than ten per cent of the Chinese people can read or write. And then remember that in this province (Fukien) the spoken language is different from the literary, written language, requiring many additional characters. Do you begin to grasp Mr. Ding's problem?

With representatives of the other missions at work here he has evolved a simplified form of Chinese character in which about forty-eight strokes of the pen or brush represent all the various sounds and can be combined into shapes looking much like the ordinary written language. This system is so easy that adults can learn it in a few lessons and its appearance is so much like the old forms that it does not face the prejudice which the Romanized alphabet encounters.

Recently a group of Chinese women took up the study under Mr. Ding's tutorship, and months later I heard still other women, *taught by some of the first group*, read Scripture verses and I saw them write from dictation given by some of the guests. Still more recently he taught this system to a group of thirty Anglo-Chinese college students who had volunteered to teach it during the summer vacation in their native villages, teaching it to the eager adults wistful for a little learning.

This, then, is part of the secretary's work, to help evolve a new and simple form of writing, to teach it to other teachers, and to help prepare the church-school material in this easy script, doing this until his section of China can read her Bible and the aids to its study. How would you like to have that as a part of your task, you workers in America who sometimes complain because church-school work is so difficult?

In the late afternoon you will frequently find Mr. Ding in a union church-school institute which he helped to organize, a meeting of workers from all over the great city of Foochow where the time is spent

in lectures and discussions on both lesson material and teaching methods. He saw the need for better trained teachers even here in the missionary center, and he began to direct his efforts toward meeting the need.

This naturally leads to another form of his work, where he goes off to the country districts and conducts institutes for the

Boys Are Boys the World Around

men there. About half of the preachers of this conference are ordained men. Of this number only one is a college graduate, two or three have had what corresponds to a high-school education, most of the rest have graduated from the grade schools and then have studied in the so-called theological school, which more properly should be termed a Bible school, while many have had even less education than this.

To these district groups of preachers, teachers, and a few laymen who can get away from fields or shops or nets goes Mr. Ding. With the help of the missionary he puts on a program of several days' duration, giving the A B C's of church-school work to these men, whenever possible doing it by demonstration rather than by words. He can and does use a great deal of time in this way, for you must remember that travel here is not a matter of train schedules. He travels on slow-moving boats, in sedan chairs, or afoot, and there are places in his district where four days and sometimes more are needed to travel a few score miles.

Practical Hygiene

One of the most interesting and certainly not the least profitable of Mr. Ding's jobs is teaching the boys how to wash their faces and teeth. In practically every home of this part of China there is one towel for family use. A man comes from the field, a woman from beating the rice, and the towel is dipped in cold or warm water, depending upon the season of the year, and the face and arms are wiped clean, *fairly* clean. The grandfather with eyes sightless from trachoma uses this towel. When the children become too dirty to be allowed further freedom the same old towel is pressed into service. You do not wonder that eye trouble and skin diseases are so common as to be hardly noticed (except by the sufferers), do you?

Now in Foochow each year are held a number of evangelistic campaigns where several workers, Chinese and foreign, go to selected centers remaining for a week or more to teach the gospel of Christ. Naturally enough in a land where its lack is so noticeable, hygiene comes in for a share of time. Mr. Ding goes along, as a rule, to take charge of the work among boys. He holds meetings where Bible stories, songs and games are taught. In decent weather the boys are taken to open courts where sports enter their lives for the very first time, the simple races and contests almost as familiar as breathing to American lads. Patriotism is taught to village lads who before had not even known the sight of their national flag. It is an interesting and a varied work he carries on.

But see him as he teaches them the use of a basin and soap. Here is a long bench with a row of basins filled with *clean* water. The emphasized word is worthy of attention. Beside each is a towel, not black with accumulated dirt and germs but white and pure. Here also is a cake of soap, strong with perfume because it has been found that the stronger the smell the happier are the boys who must use it. Tar soap makes a real hit. Surrounded by a circle of interested, dirty faced lads, Mr. Ding goes to a basin, works up a heavy lather on his hands and smears it plentifully all over face and neck and ears, later rinsing it off as Americans do—as Americans *used* to do in the days of the tin basin by the kitchen door, the gourd dipper hanging beside it. He wipes lustily with the towel until his face is aglow.

Now the first squad of boys lines up by the bench of basins. One dips a venturesome finger in the unaccustomed liquid. Others follow him. The soap is smelled tentatively, a little lather is worked up on their hands, and then comes the proof positive that boys are boys all over the big, round globe. They apply the soap and water to a small spot in the mathematical center of their faces, and nowhere else! Some urging from the leaders persuades the boys to sprinkle some more water on necks and in ears, then to wipe the dirt off on the towels in true boy fashion. After this is done the second squad marches up to the fray.

Prizes offered to the ones who during the week show the most marked improvement in cleanliness of faces, necks, ears and teeth work wonders among these village boys of China, just as they do among yours of New York and Ottawa and Saginaw and New Orleans.

Experiment Stations

Only one more major piece of the secretary's work needs to be mentioned, that of establishing experiment stations for church-school methods. As has been previously said, there are a few good church schools in this section of China but they are all in the large centers where students make up the body of the schools and missionaries and teachers are abundant as teaching force. The rank and file of workers, when shown such a school as a model,

Missionary Itinerating

(Continued on page 241)

High School Student, Lucknow, India

Guideposts

By
Welthy Honsinger

Chinese Girl Student

THE chauffeur stopped the machine suddenly with an air of finality. He alighted without saying a word, and began to search for some sign to direct him, which road to take. There had once been a village here, for just below, to the left, were the remains of an old hothouse where once rare flowers must have bloomed to make fragrant the festive occasions of the village. But, passing back and forth four times, as it did from the hands of Germany to the hands of the Allies, not one brick was now left upon another. There were posts which evidently once bore the well-marked signs which in the years gone by were the joy of the world-tourist motoring in France. The chauffeur shook his head; there was nothing to guide him. He had fought over this sector not so long ago, it seemed; in fact, we had been assigned this British chauffeur because, during the four years of war, he had driven so many times over this part of France. Now, every mark of the village had gone; there was not a vestige of a wall remaining to which one might point and say, "Just here the church must have stood, and here the village fountain." No, what had once been the homes of two thousand people where they had lived and loved, where they had worked and worshiped and had contributed to the life of the nation and to the world—all now lay in a mass of indistinguishable débris before our eyes, and death was everywhere. There was not a living tree; no bird could be heard or seen, though spring was in the air; not a dog barked, and the voices of children seemed forever silenced. It was a devastated, deserted village of death with no arrows, no hands to point the way out. There were no guideposts.

In less than two years, traveling over that same territory, one could scarcely believe that what he saw in this very place was not a dream. The whole village had been reconstructed; a new schoolhouse, with proper fire-escapes and large playgrounds, was better than old France had ever known. The streets were wide and many new trees made them already attractive. There were rows of houses made of concrete and flooded with sunshine; a church with a community house to serve the people, and best of all, for the puzzled traveler, there were high posts, with huge blue signs telling distances of towns to the north, south, east and west. No one could possibly make a mistake, the directions on the posts were so clear. Standing in the midst of the old village, risen above its ashes and made new, I thought of the youth of the world today as they stand searching over the devastated, deserted world that crumbled in August, 1914, for the guideposts to point the way out.

During their sensitive critical adolescent years they saw that old world fall, and it no longer functions in their consciousness. No young man or woman under twenty sighs for the pre-war days of economic national or religious life. He looks ahead for a new day in a new world, and happy is that man or woman who sees the opportunity to provide for him the right guideposts that will lead him to the new day.

There are wise leaders who are reading these pages who have seen the "signs of the times" and, in terms which the young men and young women can understand, have pointed the way; they see young men start out in the business world determined to carry the living Christ with them; the Christ that through them will carry peace and good will to every man with whom they come in contact; they see young women who, having met the Christ, give up lives of luxury and comfort to serve with him in places often unlovely. But there are some who, though in places of leadership, have failed to see the light ahead. They see only chaos and confusion and long for the order of yesterday and so point youth back to the old way.

Among the thousands of Chinese labor men in France, there were not a few educated men of the old school who saw in the journey an opportunity to see the Western world and "incognito" they joined the battalions of laborers. Hands skilled only in writing essays and poetry were in France, burying the dead of the Allies. One day a friend found one of these philosophers with hair grown so long that it fell over his ears nearly to his shoulders. In excellent Mandarin he remonstrated with him. "My friend," he said, "this will never do; you are here representing your great Chinese Republic; these Westerners are learning China through you; you gave up queues when you overthrew the Manchus; with long hair you are not representing the present-day China at all."

"Ah," replied the laborer-philosopher, "you are right. I do not want to represent the present day of any country; something is very wrong with the world today," and then, lifting his arm and pointing out over the fields of unburied dead, he continued, "Surely this is not the right way. Our old way in China was better than this, so I am letting my queue grow, and I will go back to the old way—the old way."

The laborer-philosopher was right; there is something wrong with the world, but where his philosophy failed was in pointing back to the old way. He did not know that one queue or forty million queues could not turn China back, nor could they influence for a moment her large group of intelligent, forward-looking youth.

There are many in all lands who are trying to lead the youth of the world back to the old guideposts; they find in today nothing that satisfies and feel it their duty to point back. But the young men and young women of all countries in the world, strange to say, are thinking in the same terms and will not trouble to learn the signs of the past. They look forward for new signs.

There is probably no race which is more completely beginning anew with this new day than is the negro race and there is probably no country whose people are more eagerly searching for the right guideposts than is Africa.

At eleven o'clock on the morning of November 11, 1918, when the Armistice on the western front was declared, the American regiment nearest the Rhine was a negro regiment. Four hundred thousand negroes wore Uncle Sam's uniform, re-

ceived equal pay, had equal training, equal opportunity and equal exposure to the enemy. The first American soldier to receive the "Croix de Guerre" was a negro. The American negro is thinking thoughts his forefathers never could have thought. A race consciousness has come into existence during the last two years that could not have been possible before.

The negro race, with its remarkable temperament, its keen discrimination, its sincere belief in the platform of democracy for which it fought, is moving forward as a Pan-African race. The Manifesto prepared by the Pan-African Congress held in London, Brussels and Paris in 1921, was the dignified statement of facts and hopes of a forward looking and forward working race. Followers of Mohammed, realizing the new spirit astir in the black folk of Africa, have held out the guideposts of the Koran and Mohammedanism and many have followed, because, while they searched, these were the only guides that appeared. Others wait for the Christ "who cometh late."

Whether the young men and women of India will contribute their great powers of intelligence and their passion for religion to the working out of a Christian world brotherhood will depend upon the guideposts they see and follow in the near future. There are conspicuous leaders in India who are busy putting up the old posts and making every effort to turn youth backward. But the very railroad that carried the hundreds of thousands of soldiers of India to the Great War made the holding to the caste system almost an impossibility. Many trained young people of that great country are saying that the ways of their fathers and the systems which they handed down to them have kept the peoples of India hating each other, and while they have been blinded by a religion that trained them to distrust their brothers, foreign nations have come in and enjoyed the spoils.

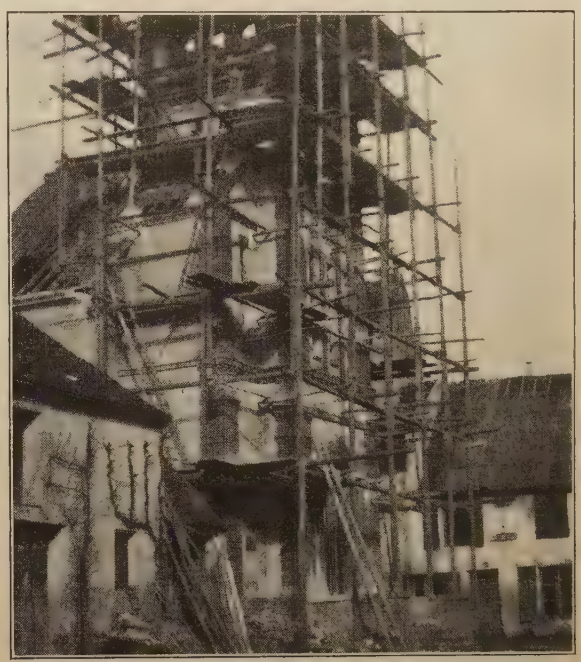
A Tangled Mass of Steel

Would that we were ready now with guideposts for India to meet the many who, discarding the caste system and turning from those who have taken the spoils, are turning to the radicalism of Lenine and Trotsky! The Russian literature is found in many of their libraries, and is furnishing subjects for lively debate! They are searching in books, in magazines, in newspapers, in people, for a guide to a better way for themselves and their country. Where will they find the guide, and which way will this educated world-thinking youth of India turn?

I suppose that one of the most difficult things to imagine in this new social and industrial order of things is a beautiful Japanese girl dressed in an attractive kimona, seated at a telephone switchboard saying "Hello" from morning until night. Try to imagine the difference between the world of any one of the four thousand telephone operators of Tokio, and the world of any one of their mothers! The old Japanese can sympathize little with the new relationships and the new needs of her business girl daughter of today. The young Japanese thinks that there must be something wrong with the social ideals of her mother's contemporaries whose husbands spend so much time with the Geisha. She dreams, as she skillfully operates the switchboard, of the new day when there will be justice; but how shall she get it? Where shall she look for her guideposts?

Militarists still control the government of Japan and control it so thoroughly and arbitrarily that the atrocities in Korea continue, but the students of Japan, who think farther than the present, are saying with the little switchboard girl that the old guideposts will not do for them. If they could have their way, the military occupation, the vice, the smuggling of opium and morphine would end today in Shantung.

It may sound like a paradox to say that the youth of China and Japan are thinking in the same terms, but it is also true of the youth of the whole world. Young China is seeing her once stable patriarchal village crumble, for the young people are seeking their careers in the cities. New ways of communication have brought new possibilities. The streets are dotted with thousands of schoolgirls and the moving picture has stirred new dreams in the hearts of boys and girls. For all these new adjustments young China seeks help. He looks back into his sacred "Nine Classics" and finds them unequal to the crisis. He finds the spirit of Confucius helpful, but hopelessly inadequate. He is searching for the right guideposts with as much anxiety as we searched in the ruins of the little French village. Bertrand Russell comes before them as he did last year when he spent months teaching and lecturing to the tens of thousands of students in the great capital, Peking, and many are saying, "This is the way; this is clear thinking and we will follow it." Thousands are reading Russian literature and are saying, "Perhaps this is the finger pointing to us in China for a better, a cleaner, a more righteous country and will lead finally to the road of happiness and brotherhood."



Reconstruction

It was interesting to see how quickly our American soldiers changed the whole atmosphere of the Rhine country throughout the area of American occupation. Only four months after the boys reached there it was a changed country. The majority could not read German, much less pronounce it, so they decided to have signs which all could understand. It was evidently no sooner thought of than accomplished. As soon as one entered a village he found himself in Broadway, on Main Street, a sudden turn and he was on Wall Street. One road led from Michigan Avenue out into Texas Square, and then to the Highway where one could not make a mistake. Signs were large and, in addition, arrows pointed, and often a soldier stood at the crossroads to make sure that travelers chose the right road.

It is the church's business to furnish the signs and the arrows to point the way for

(Continued on page 246)

Preparation for Church Membership

The following textbooks and pamphlets are issued by the various publishing houses as noted and will be of help to those looking for material of this kind

American Baptist Publication Society Philadelphia, Pa.

Foundation Stones, Dr. C. A. Fulton. Per hundred, $2.

A Short Catechism on Christian Teaching. 5 cents.

The Way of Salvation. 5 cents.

Convert Culture, Rev. G. S. Abbott, D.D. 5 cents. The author believes that the culture of the Christian life, both before and after baptism, merits a great deal more attention than it now receives.

Conversations on the Christian Life. Per hundred, $2. This tract has been prepared by Gage, Sanborn, and Neel, three very efficient pastors, members of Evangelistic Committee of Chicago churches. It has proved very effective.

Christian Doctrine and Life, T. W. Young, D.D. Per hundred, $2.50. The author believes in educational evangelism and that we may rightfully expect the blessing of God on faithful teaching as well as on the fervent preaching of his word.

A Course of Training for Church-Membership. Per hundred, $2. The author, Charles W. Gilkey, is pastor of Hyde Park Baptist Church, Chicago, and member of the Committee of Religious Education of the Northern Baptist Convention.

Decision Day in Baptist Schools, E. M. Stephenson. Free. Long in use in several denominations. Gives the idea and the method of observing Decision Days.

Winning the Sunday School Scholars to Christ. Free. This is a new tract by Mr. Gage, director of religious education for the city of Chicago.

Congregational Publishing Society Boston, Mass. - Chicago, Ill.

A Textbook for the Pastor's Training Class, by Robert E. Brown and William H. Day. An outline for a seven weeks' course with topics for thought and study for each day. In the foreword to the pastor the following suggestion is made, "Let every pupil familiarize himself with the outlines, commit each day the text given, reviewing from day to day, and come to the class with all his questions. In the class make plain every text and either elaborate the comments or substitute your own." This pamphlet also contains "The Statement of Faith" adopted by the National Council of Congregational Churches at Kansas City, 1913, and a brief reference to the origin, principles and practice of Congregational churches. Published by the Congregational Commission on Evangelism, 287 Fourth Avenue, New York City. Price, 5 cents.

Christian Teaching, by Professor W. J. Mutch, of Ripon, Wis., is a paper-bound pamphlet of 64 pages, treating 25 subjects or lessons. I. About God. II. About Man. IV. The Saviour. VI. About Living Together. VIII. The Kingdom of God. XI. Being a Christian. XVI. A Christian Church. XX. Church Membership, are samples of the subjects. This booklet is not a question and answer catechism, though a series of questions is found at the end of each lesson. Price, 15 cents.

A Young People's Catechism, by Rev. William E. Barton, of Oak Park, Ill. This is a paper-bound pamphlet of 8 pages, containing 8 lessons. This is a short question and answer course. The pamphlet may be secured from the author. Price, 25 copies or less, 5 cents each; 26 to 50 copies, 4 cents each; more than 50 copies, 3 cents each.

Simple Truths of the Christian Life in Question and Answer, by Rev. Edward D. Gaylord, of Dorchester, Mass. This is a paper-bound catechism of 16 pages and contains six main headings, as follows: 1. Sources of Knowledge Concerning the Christian Life. 2. The Meaning of the Christian Life. 3. The Beginning of the Christian Life. 4. Evidences of the Christian Life. 5. The Organization for the Christian Life. 6. The Faith of the Christian Life. Price, 5 cents.

Lessons in the Path of Life, by Rev. Alfred L. Riggs of State Normal School, Santee, Nebr. This is a 26-page paper-bound pamphlet with questions and answers and Scripture references where the substance of the answers may be found. Price, 10 cents each.

The Easter Harvest, a paper-covered pamphlet of 12 pages, prepared by the Religious Education Committee of the Congregational Conference of Ohio. There is an introductory note on Things to Remember, and another on Suggestions for Assembling Easter Communion Classes, then studies to be used for eight meetings upon the following main topics: 1. What Does It Mean to be a Christian? 2. Why Should I Be a Christian? 3. The Value of the Bible. 4. The Prayer Life. 5. What is a Christian Church? 6. A Study of the Congregational Church. 7. Why Should I Join the Church? 8. Deep conviction; intelligent decision; open confession. There is helpful material and references upon each of these topics and a series of questions at the end of each lesson. Price, 5 cents each.

Christian Certainties, by Revs. Robert E. Brown and Leslie H. Perdriau, of Waterbury, Conn. This is a cloth-bound book of 32 pages and 11 chapters. It is modern in its teaching, uses the question and answer method, though the material used differs widely from most catechisms. It has a bibliography at the end which gives references helpful in the treatment of each lesson. Price, 50 cents.

Preparation Classes for Church Membership, by Margaret Slattery, of Malden, Mass., and Rev. Dan F. Bradley, of Cleveland, O. This is a paper-bound pamphlet of 16 pages, outlining two distinct plans for the preparation of young people for church membership, a statement of faith regarding this work by Margaret Slattery, suggestions for pastors' classes, together with topics for ten lessons as follows: 1. God—Our Father. 2. Jesus Christ—Our Friend and Saviour. 3. The Holy Spirit—Our Helper and Teacher. 4. What is a Christian? 5. What We Mean by the Church. 6. What a Congregationalist Believes. 7. A Christian Boy or Girl at Home, at School or at Work. 8. A Christian Boy's or Girl's Friends and Companions. 9. What a Christian Boy or Girl Can Give to the World. 10. Why a Christian Boy or Girl Should Join the Church. In addition four special programs for older boys' and girls' services are suggested. Dr. Bradley then tells of the importance of this work and his plans for handling it in his church. Price, 5 cents each.

A Pastoral Lenten Class for Young People, by Edwin W. Bishop, D.D. Written as the result of twenty years of experience in busy pastorates, this booklet is planned primarily for use during the six Sundays in Lent, and has in view leading the group of high-school age into church membership at or near Easter. Starting far afield with religion in general, the course bears steadily toward the claims of the local Christian Church. There is a manual for leaders and a students' booklet with questions for discussion with each chapter. The topics are as follows: What is Religion? How is Religion Best Nurtured and Expressed? Jesus Christ. What Does It Mean to Become and to Be a Christian? What is the Christian Church, and What Are Its Sacraments? Why Should One Consider Uniting with the Church? Price, 20 cents for each manual.

The Methodist Book Concern New York - Cincinnati

Membership Manual of the Methodist Episcopal Church. A paper-bound pamphlet of 99 pages in three parts. The subjects are, Christian Truth, The Church, Church Membership. Price, 20 cents; per dozen, $2; per hundred, $15; carriage additional. Cloth, 35 cents; per dozen, $4.

At the Beautiful Gate of the Church, by Willard N. Tobie. A membership handbook. A small paper-bound pamphlet of 68 pages, for use with preparatory classes in Methodist Episcopal churches. The subjects are: I. The Church. II. Preparatory Membership. III. The Sacraments. IV. The Final Vows. V. Ten Doctrines of Grace which Methodists Believe and Teach. VI. Our Church Government. VII. The Origin of Our Church. Articles of Religion. General Rules. The Ten Commandments. Questions for Review. Price, cloth, 35 cents; per dozen, $4; paper, 15 cents; per dozen, $1.50.

When We Join the Church, by Archie L. Ryan in collaboration with George Herbert Betts. A cloth-bound, illustrated book of 116 pages, ten chapters and supplementary material. It is especially intended as a study text to be put into the hands of the young people themselves. Eight of the ten chapters have no denominational implications, but would be equally applicable to most, if not all, evangelical churches. The last two chapters deal directly with the history, organization, and achievements of the Methodist Episcopal Church. The Abingdon Press. Price, 75 cents; by mail, 80 cents.

Preparatory Lessons for Church Membership, by Lucius H. Bugbee. This series of twelve lessons has been used with great success with preparatory classes by the author. It is adapted to the schedule of church-school lessons. Its value at this point will be appreciated by the pastor who is training his young people and children in an intelligent understanding of the duties and responsibilities of membership in the church. Price, 25 cents, net.

The Primer of Christian Doctrine, by Milton S. Terry. Dr. Terry, whose little book was prepared with great care, declared that it was not intended for young children nor for primary classes in the church school, but was prepared for those who desire to have a manual relating to the fundamental things of Christianity. Nothing essential to an understanding of the

chief teachings of the Christian faith has been omitted, although it does not aim to cover all the doctrines of the Holy Scriptures. Price, 75 cents, prepaid.

Steps Into the Temple. A Manual for the Training of Preparatory Members, by Clyde Lamont Hay. A paper-bound pamphlet of 97 pages and nine lessons as follows: Introductory, Foreword; The Leaders' Preparation for His Work; Conduct of the Class. I. The Lost Boy. II. The Beautiful Gate of the Temple. III. Foundations of the Temple. IV. The Wonder Book of the Temple. V. Doing the Father's Will. VI. Talks with the Father. VII. Two Emblems of the Temple. VIII. The Temple Treasury. IX. The Vows of the Temple. The Board of Sunday Schools of the Methodist Episcopal Church.

The Presbyterian Board of Publication, Philadelphia, Pa.

A Pastor's Instruction Class for Children, by Victor Herbert Lukens. 10 cents.

A Letter on Joining the Church, by Francis A. Horton. 2 cents.

Catechetical Bible Lessons, by N. W. Grover. 15 cents.

Coming to the Lord's Supper, by John Clark Hill. 4 cents.

Instructions Preparatory to Baptism and the Lord's Supper, by Edward B. Hodge. 5 cents.

Join the Church, by Charles F. Beach. 4 cents.

Joining the Church, by Theodore L. Cuyler. 2 cents.

My First Communion, by Hugh T. Kerr. 50 cents.

Presbyterian Church Membership, by Victor Herbert Lukens and James Elmer Russell. 5 cents.

Qualifications for Membership in the Presbyterian Church, by J. Howard Nixon. 8 cents.

Sacramental Catechism, by J. M. Killen. 5 cents.

The Senior and the Church, by Hugh T. Kerr. 40 cents.

The Westminster Shorter Catechism is still used here and there as a basis for discussion in training classes for church membership. More frequently Junior Endeavor leaders or church-school workers use it as a guide for memory work. A beautiful Bible is awarded to those under eighteen who memorize it perfectly. Price, 3 cents. A larger form is also published containing proof text, price 5 cents. A third edition is on the market, designed particularly for pastors to use with young candidates, prepared by Edwin Hall and costing 50 cents.

The Intermediate Catechism has in many churches displaced the Westminster Shorter Catechism. It offers 72 questions and answers, and treats of Christian living and church organization as well as leading teachings of the church. Dr. Cleland B. McAfee is the chief author. The booklet lends itself admirably for use in classes of the young led by their pastors. The Presbyterian Board offers a Bible to those who memorize the answers. Price, 5 cents

Most popular, perhaps, is *The Manual for Communicants' Classes,* prepared by the late Dr. J. R. Miller and revised by Gerrit Verkuyl. Six chapters, dealing with the meaning of Christ to us and our life with him, the means of grace, the meaning of the church and of church membership, are followed by questions and suggestions for disciple and teacher. It is intended for six weekly periods. Price, 10 cents.

Similar to Dr. Miller's Manual is *Coming to the Communion,* by Dr. Charles R. Erdman. It is a little fuller than the foregoing and has questions added to each chapter. Price, paper, 20 cents; cloth, 35 cents.

Training the Young, by J. L. Caughey, requires handwork on the part of the pupils. The subjects are similar to the others; but the student is asked to write down his own answers to given questions, after the subject has been discussed. The same method might be applied to textbooks already mentioned. Leader's booklet, 10 cents; Pupil's booklet, 5 cents.

A splendid leaflet for free distribution has been prepared by Professor C. B. McAfee, entitled, *How To Conduct a Communicants' Class.*

Publication and Sunday School Board of the Reformed Church of the United States, Philadelphia, Pa.

A Catechetical Manual: A Primer of Christian Faith and Morals, by William C. Schaeffer. The starting point of this manual is the teaching of Jesus as to the Fatherhood of God. It contains seventy-four questions and answers grouped under eight subjects: Our heavenly Father; The Children of God; The Kingdom of God; Jesus Christ; The Founder of the Kingdom; Christians or the Citizens of the Kingdom; The Christian Life or the Life of the Kingdom; Christian Missions or the Extension of the Kingdom; The Christian Hope or the Consummation of the Kingdom. The answers are fortified by appropriate scripture and the subject matter is simple and direct. The book has been largely used. Price, 40 cents.

Bible Studies in the Form of Questions and Answers, Memory Work for Children, by Calvin S. Gerhard and Rufus W. Miller. A 64-page booklet. Contains Old and New Testament outlines, with apt illustrations, questions and answers, choice memory selections for children, prayers, hymns, etc. Price, 15 cents. Paper cover.

Twentieth Century Edition of the Heidelberg Catechism—combines senior and junior catechism under one cover with the addition of responsive readings, hymns, prayers, historical and additional matter helpful to young people. Price, 30 cents. Paper cover. $3.25 a dozen. Cloth, 40 cents.

Publishing House, Methodist Episcopal Church, South, Nashville, Tenn.

The Church and Its Sacraments, E. B. Chappell. While designed primarily as a course of study for young people and adults setting forth clearly and simply the Methodist position in regard to the church and its ordinances, pastors will find its twelve brief chapters helpful in dealing with these subjects in their training classes. Price, paper, 40 cents; cloth, 60 cents.

Studies in Methodist History, Rev. J. M. Culbreth. A brief and readable history of the Methodist Church by a pastor who has been unusually successful in working with young people. Paper, 40 cents; cloth, 60 cents.

Confession or Decision Day, John W. Shackford.

The Evangelization of Youth, Wade Crawford Barclay.

Repairing the Bridge or Educational Evangelism, E. R. Stanford.

The Child and Evangelism, Minnie E. Kennedy.

These leaflets published by the General Sunday School Board furnished free upon application to the Corresponding Secretary, are useful to pastors as well as to teachers in preparing for the ingathering from the Sunday school.

Give Them Something To Do

By Clinton E. Ostrander

THE "incorrigible" class of high-school boys is the war department of many a church-school superintendent. In most such cases the trouble could be eliminated by giving the class a real job that would challenge the best that's in them. In a few cases the root of the trouble is the teacher. Whatever his other qualifications as a teacher may be, he is not the right man for that particular group.

There was such a class in our school a year ago. It was making life miserable for the teacher and for the superintendent, and finally in desperation the teacher resigned. The superintendent had a long talk with the boys and finally asked them if there was any one in particular whom they wanted for a teacher. They named a man and the superintendent promised to get him on condition that they would give him their support. The man they had chosen was a busy man, but when he was told that a class of twelve high-school boys had voted unanimously for him as a teacher, he said, "A real man couldn't very well refuse such a call as that, could he?"

Almost immediately after he took charge of the class he announced that "Class 22" was going to give five hundred dollars to the church. Every one was incredulous. By putting in hours and hours of hard work, this class of "incorrigibles" planned and carried through a "bazaar"—an entirely original affair—which was pronounced the best social mixer the church had ever had, and the class was able to turn over to the church treasurer a check for three hundred dollars as the net receipt of the evening. That was in the spring. After the summer vacation, the class presented "Ye Olde Deestrict Schoole" to raise the remainder of the five hundred dollars which they had pledged to the church.

The financial side of this is entirely incidental. The important thing is the reaction on the class. The whole spirit of the group and of each individual in the group has been changed. The membership has increased from twelve to eighteen and the percentage attendance of the class has doubled. There is a fine spirit of cooperation on the part of the class with every church enterprise. It is a real asset to the church. The change was brought about by a teacher who expected large things of the boys and who put on a stupendous program of endeavor.

Service Missionary Training[1]

For Boys and Girls of High School Age

By Herbert W. Blashfield

THE redemptive mission of Jesus Christ is largely in transforming the social order into a great brotherhood or family in which the Father's will is done. Christ revealed to man the type of life which God desires. When we analyze this life we find that it was the outward expression of the message which he proclaimed. From the beginning to the end, Jesus lived a life of helpfulness, in which he administered to mental, physical and social needs, as well as bringing the people into a closer relationship with God. His whole life was a great concrete example of the Sermon on the Mount. Christ loved his heavenly Father and he showed this love by giving of his time, his talents, and even his life that his fellow men might have life and life more abundant, that eternal life might be possible for them. Therefore, inasmuch as Jesus did serve his neighbors, and inasmuch as he brought new life into their hardened, sinful natures, inasmuch did he reveal his love for God and do God's will.

The work of religious education is to develop a type of life today like unto the life of Jesus Christ. This means that we are not only to bring before our pupils the type of life that God wants, but we must give them actual training and help them to form habits which will keep such a life in action. Our lesson material, full of ideals and standards, must reflect upon the lives of others and bring cheer and comfort. No virtue becomes our own until we are able to appreciate its significance by expressing it in our own lives. The student of high-school age has ideals of service which are often greater than ideals of a similar nature found in many adults. Very often religion to him is best expressed in the doing of a good turn. At the same time, however, our students seldom are able to practice this ideal themselves. The new emotions and thoughts in youth caused by physical growth and new experiences result in self-centered thoughts and an unresponsiveness to the needs of those in his environment. Many parents and also leaders often become very anxious over youth now because it is so introspective, yet so critical of others. It is for this reason that our curriculum must contain training which will turn the attention and concern away from self to the needs of others, that youth's activities for others may be in harmony with its judgment values.

Becoming Acquainted With Needs

If we would be useful, we must know where we can help and how best that help can be rendered. This implies the need of personal investigation, much thought upon the problems, and purposeful planning upon the project to be undertaken. This is exactly the program which we must undertake with our high-school boys and girls. We want our students to have the mind and the heart of Christ, and to use this mind and heart as did he in solving the needs which lie all about us. Investigating the needs of real life demands careful leadership and generally is best done by small groups. Usually the class unit is better than the whole department for this work, because the crowd always produces a certain amount of hilarity and amusement which we do not desire at such a time. About one investigation may be done each month by each class. The spirit of those who are seeking information must not be one of inquisitiveness nor amusement; it must be one of sympathy, with a desire to help if any assistance can be given. A good woman, hearing that her neighbor is sick, hastens over to see what she can do that will be of help. So the students are to go seeking to use their faculties and talents, and life if need be. In outlining the places with which we desire to become better acquainted, there are four divisions to think of: first, the home of each pupil; second, the church in which is the school with its need of helpers, decorations and money; third, the community with its schools, hospitals and homes for the aged and poor; fourth, the world with all those needs of life with which it is impossible for us to come into actual contact.

Home Needs

For the students to plan to investigate the needs of their own homes, and to discover in what ways they can be of more help, is a very interesting process, especially for the leader who receives the reports. Each student investigates his own home, and after a week's thought, hands in a paper on which is given a list of things he can do to make himself more helpful. One girl came back to her teacher after such an experiment with a new vision of her home and her heart full of new sympathy and love for her parents. She said in telling of the week's work, "I never saw my home as I have seen it this week. I guess I have been a regular snob there, for every one else seems to have been working all the time for me, and I have never taken time to think of them at all. I have a long list of things written down which will keep me busy for months." And she held up before the class a list of duties such as the following: Cleaning, dusting, making beds, helping brother with his lessons, keeping the table supplied with flowers from the garden, darning own hose, and helping with the meals. Most boys and girls will discover about the same conditions in their own homes. Our students do not mean to be thoughtless, and it is our privilege to help them to overcome this great hindrance to a happy and successful Christian life.

Church Needs

The needs of a church are not so easily discovered as are the needs of the home. To most young people, the church exists for their benefit, and is supposed to be cared for by the aged, at least by adults. It is our purpose to show that the church is an institution like the family, which is composed of old and also of the younger people. Through investigating the needs of the church, we want our students to discover that just as in the family there are many needs which youth should help to meet. The class should invite into its circle the minister, the church-school superintendent, or some other well-informed person, and have him tell what he thinks are some of the needs of the church with which high-school students might help. On Sunday, the group may take a trip through the church building during the church-school session to discover needs which they can supply, such as furniture, pictures, teachers, pianists, and ushers. All suggestions obtained from others or from actual visitation should be written down by each member of the group for future reference.

Community Needs

For boys and girls of high-school age to attempt to discover how best they can be of service in the community is not an easy task. It takes wise leadership and careful and often extended thinking on the part of all concerned, as there are so many places which need the attention of adults rather than the help of youth. We must keep in mind that our immediate task is not so much to make a social welfare agency out of our group for the benefit of society, but rather to build up within our group a thoughtful, helpful spirit through the practice of loving acts. We are training citizens for a Christian republic and this cannot be satisfactorily done without developing a concern which will be actively interested in democratic needs. Community life is always full of needs which cannot be solved except by human help, and for the future benefit which will come to both society and to the students, we are to bring our boys and girls into this personal contact with a few of the community problems. Students in rural sections will find it difficult to discover many places where there is real need, but most sections have

[1] Copyright, 1922, by Herbert W. Blashfield.

their very poor and aged people and sometimes those who are very ignorant. Many small boys and girls will likely be found without leadership who need a club started at the church for their benefit. Sometimes there are needs for community libraries, or perhaps for a social center for all the young people of the community. In the cities there are always the poor, the aged, and the strangers. A leader of the Middle West desired his boys to become more sympathetic and thoughtful toward the people who lived in a very poor section of the city. To do this, he encouraged the boys to assist him in bringing recruits from this section of the city into the church school, the first step of which was to make a house-to-house canvass. The group divided into pairs, and went from home to home looking for possible boys and girls for the school. When their mission was explained, doors were gladly opened to them and in a short time they had a long list of possible members. But in the making of this canvass these students received some impressions for which they did not go and which they did not expect. They saw dirt, disorder, ugliness, and a lack of refinement such as they had never seen before. They heard criticisms against the church and against all that was good. And they began to think about these people in a new way. As one of the boys was leaving a tumbled-down shack he said to his companion, "Bob, these people wouldn't talk like this if they had had the church advantages which you and I have had. Their homes would not look as they do, either, if they had had the chances to learn how to do things, such as our folks have had. What do you suppose will happen to these children in these homes if we who have had advantages do not do something for them?" It was with such thoughts that the boys finished up their work. When the canvass was completed and the children began to arrive, there was at least one group of boys which could be relied upon to furnish leaders and teachers. The investigators had received a vision of a real need and they desired to follow it up with any helpfulness which they could give to either the homes or to the children as they came to the church. Their disregard for such people had changed to deep sympathy and concern. The first step toward Christian citizenship had been taken and the church was on its way to a day of greater usefulness.

World Needs

It is much more difficult to become acquainted with world needs than with the local problems. It can be done only through those who have been to see conditions which exist far away, or by means of printed literature. Home and foreign missionary material should be used frequently. Sometimes it may be presented by members of the class, at other times an outside speaker may be engaged to give facts. Very interesting programs can be built up with the materials which Missionary Boards have prepared. This information can be given through dramatics, stories, exhibits, or lectures. One of the best ways for a group to discover world needs is to have a missionary institute, conducted wholly by themselves and lasting about three days. This institute should feature about five sources of information: curios, posters which show the conditions of peoples who are in need, magazines which every one should take, moving or still pictures of distant lands, and several people in costume who will give lectures. The institute should be well advertised and open to the public from about four to ten o'clock each day. The charts showing the pictures of conditions in other lands may be made by the high-school poster club, or a similar club of the church. The program might include a pageant on one of the evenings which would show the type of life of another country and the customs of the people. The students of high schools are beginning to learn a great deal about the world in history, and this local setting of foreign life greatly appeals to many of them. While at work upon such a project many boys and girls get a new vision of world needs and world problems, and often this interest is just the beginning of a life interest which at times causes the students to decide to give their whole lives to some form of missionary work.

A Group of Students Learning to be of Service to Their Country

Solving Situations

We are not only to acquaint our students with the needs of life, but we are to help them to solve these situations and to plan a program of service in which many needs will be met. If only a few of our group have made the investigation, a careful report should be made to the whole membership before a solution to the problem is attempted. These reports ought to give the actual circumstances involved and the students' interpretations of the situations. These reports must contain no unfair criticisms or any attempt to make sport out of the people involved. When all the facts have been presented, the students should, with the help of the leader, reason out the cause of the situation. In many cases it will be discovered that those in need are really victims of circumstances which they could not ward off. Sometimes, it is sinful habits that cause the conditions. These facts bring to the students' minds the realities of life as they exist in all classes of society; they bring to notice the results of sin in the world, especially as it reacts upon many who are not responsible. As a result of these thoughts there naturally dawns a new respect for the beautiful influences of Christianity and for the fundamental principles of Christian living. As the students consider the problems discovered in the investigations, they should decide upon the Christian virtues which will best be used. The question is, "What can we do that will be most helpful and appropriate?" Another important question is, "What would Jesus do in such a case?" We are Christ's helpers and are to take his place in this work of service for others.

As service is rendered, a careful record should be kept by one of the members of the class. Service rendered can be divided into home, church, community, and world. At the end of each month or quarter, all the acts of service done by the entire class ought to be placed upon a chart or poster and hung in the classroom or on the side of the schoolroom walls. There are to be no names, just the simple facts of what has been done by the class. This will stimulate others to do likewise, and give a great deal of satisfaction to those who have done such splendid work.

Results to Consider

There are certain results which should be looked for and thought about in the planning of the work. These results will help the leader to plan accordingly and will stimulate greater thoughtfulness and prayer upon the projects.

1. There should be a new appreciation for others. The students will learn that it is best to withhold judgment until they know more about people. A new consideration for the feelings and for the needs of others will come.

(Continued on page 246)

A Missionary Museum

By Madeleine Sweeny Miller

FINDING itself in possession of a number of valuable curios presented by the missionaries on the church staff and other friends, the missionary department of the Franklin Street church school, Johnstown, decided to establish a museum to encourage teachers to supplement, in the class period, the monthly dramatic programs.

The cabinet was made to order, six feet high by seven in length, of wood to match the finish of the prominent part of the hall assigned to it. Two-thirds of the length was divided into shelf space for smaller curios and the other section left for hanging native costumes and swords, with a deep drawer beneath each of the three glass doors. When completed, it was a distinct ornament to the building and was the center of interest among the children even before its contents were assembled. Expense was not spared, because it was considered a permanent piece of missionary equipment for future years. The cost was covered by a balance from a pageant, a generous donation from the builders and contributions from classes which were glad to engage in this service activity for the young people of their own church.

The most prominent shelves were given over to the large collection of curios illustrative of Japanese life sent to the school by their own missionaries—a miniature bathtub, with lid and heating pipe, dipping bucket and stepping rack; a stove with pots for rice and water; a fire-box (hibachi), charcoal tongs and shovel which would delight any child; combs and wooden hair-pins; a man's silk pipe-case; regular sandals (geta) and rainy-day ones with higher "props"; a Japanese sword; kimonas of banana-fiber and silk; a doll in accurate native dress, etc.

A neighboring shelf held the reed flute sent from a hospital by the missionary nurse whom the church school had seen leave its teaching force for service in Malaysia; a corroded Javanese coin, tossed into a volcano to appease the spirits, and, beside it, lumps of lava ejected with the coin. China was represented by a collection of writing materials, an ancestral tablet and a girl's diminutive shoe, sacrificed upon her entrance to a Christian school. Elements of an African kraal, together with two black-skinned dwellers therein, were placed on a low shelf to attract the eyes of small visitors. The valuable Borneo head-hunters' swords which the donor, Mr. James Hoover, guaranteed to have been in active service, were given places which displayed to advantage their carved bone handles and inlaid blades. Mounted badges of the World's Sunday School Convention in Tokyo and Japanese posters made a background for the objects on the shelves.

The drawers below were reserved for files of *Asia*, *The National Geographic* and other magazines with their invaluable pictures of foreign life; postcards; posters; and pageant manuscripts.

All the objects were carefully labeled with uniform, typewritten cards stating donor and brief descriptive facts. For example, a genuine Shintoist "torii" was marked: "This symbol is to the Shinto religion what the cross is to Christianity." They were catalogued then in a book containing fuller material for the teachers.

The young person selected for "curator" was chosen because she is a candidate for the mission field and will have her purpose kept vivid by distributing on Sunday mornings the objects which will interpret to the children of America the life-modes of brothers abroad.

The matter of "selling the museum" to the teachers was difficult, but after presenting it to the Church School Board, the separate departments and individual teachers, the idea of removing objects for class inspection and study penetrated the organization.

Lectures to class-groups will be given around the museum by the curator and much accidental knowledge is accruing to pupils who come early and linger about the cabinet, discussing the articles among themselves.

The interest in the collection is such that already, just a week after its installation, voluntary contributions are being brought from forgotten cupboard corners and the missionary atmosphere of the entire church school is being definitely vitalized.

Scouting—for Instant Use

The Boy Scouts of America will celebrate its Twelfth Anniversary during the week beginning February eighth. We are glad to bring the fact to the attention of fathers and mothers and to leaders in religious education through the columns of THE CHURCH SCHOOL, and in this way to lend our aid toward securing a closer contact with them.
—The Editors—

By M. R. Piper

ALTHOUGH the Boy Scout Movement has been in our midst for twelve years and has been successfully applied in thousands of churches as an extension activity, it is doubtful if even yet church and church-school leaders fully realize how splendidly Scouting, if given a chance, will meet their own needs and purposes.

"I think Scouting is providential," writes the pastor of a church in Spokane, Wash. "It gives the boy what he wants at the time he wants it. It cannot help bringing up a generation of boys who, inculcated with its doctrines, become community assets," and he goes on to point out that the church school and Scouting together make an ideal combination, the former giving the boy the right motive and inspiration, the latter the opportunity for its expression.

Let no one believe for a moment that Scouting has any wish or purpose to supplant or supersede the teaching of the church in any way. On the contrary, its attitude is one of cordial cooperation with and reinforcement of the church, and indeed every agency existing for the welfare of boys and the making of a finer caliber of American manhood. Its standards and ideals are precisely those of the Christian Church to which it whole-heartedly offers its program and its services.

The twelfth Scout Law, which, by the way, is original with the Boy Scouts of America and has no prototype in the English law, reads as follows: "A scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

The Boy Scouts of America is devoted to citizenship training and maintains that no boy can grow into the best kind of citizen without recognizing his obligation to God. Built as it is on a broadly democratic basis the movement is and must remain strictly non-sectarian, rightly believing that a boy's specific religious training may safely and, indeed, should be left to the charge of his own church and pastor. It does, however, expect of every Scout an active loyalty to the church of his affiliation and encourages every boy within the scope of its influence to a practical, genuine, vigorous expression in his daily life of the ideals of the Christian Church. It also sharply insists on its leaders being men of strong Christian character, fit in every way to serve as guides, exemplars and friends of youth at its impressionable and sensitive stage.

Every Scout troop is required to have behind it a group of responsible, reputable citizens, able and willing to stand sponsor for the group and provide it with the right sort of leadership. The National Council particularly desires that this unit shall be a church group both because of the quality of leadership offered by such conditions and because of the greater permanency and stability for the troop formed under such auspices.

There is no question whatever in the minds of the leaders of Scouting that it is good for the Movement to have it locally developed by church and church men. There should be no question on the part of the church that the Movement is equally good for them.

Scouting offers an opportunity to link the boy's everyday life to his church life, strengthening his loyalty to the church at a time when such loyalty is all too apt to vacillate unless attracted by some interest as strong as or stronger than the hundred other claims which pull him on every side. It provides an admirable and appealing recreation program which the church can readily coordinate with its own plans for boy work and boy play. It is constructive, offering worth-while, useful, beneficial outlets to the boy's surplus energies, which undirected are liable to play havoc with himself and others. It is ready to put into instant use, with the minimum of red tape, the maximum of real service both to the boy and the church.

Best of all it is a program the boys themselves like and to which they take as naturally as a duck to water. It is safe to say that a church that has one or more Scout troops under its wing will hold its boys and attract more boys. Scouting is contagious. A County Secretary of the Y. M. C. A. wrote not long ago to National Headquarters emphatically urging the connecting of troops with churches, adding that he had had the privilege of rejuvenating a dying church through Boy Scout work. Many of his Scouts became church members and brought their whole families with them.

No one giving even the most cursory reading to the Scout Law which enjoins upon the Boy Scout honor, loyalty, service and friendliness to others, courage, obedience, cheerfulness, reverence, cleanliness of body, mind and speech can fail to be assured, if he needs assurance, that a Scout troop in a church is going to be an asset to that church. With Scouting working at its best under leaders whom you yourselves choose and supervise, there is no limit to its vitality or value.

Listen to the fine promise which every Boy Scout and Scout leader must take before he enters the movement and which he must live up to in spirit and in deed if he is to continue true to Scouting.

"On my honor I will do my best—To do my duty to God and to my country and to obey the Scout Law;

"To help other people at all times;

"To keep myself physically strong, mentally awake and morally straight."

Is there any church in the land that would not be stronger for a group of boys in its constituency dedicated to such an ideal?

Robert E. Brumby, Superintendent of a Methodist Episcopal Church School in

Boy Scouts Making Maps for City Planning Commission

Louisiana, says with conviction: "My personal observation is that the better the Scout, the more loyal he is to the church school, the easier to approach on church-school questions. Scouting is religion put to a practical demonstration. Regardless of creed, Scouting teaches the boy friendliness, good turns and service first, and second, directly or indirectly, that the manly life is the Christian life."

The daily good turn is the heart of the Scout Movement and is none other than the Golden Rule put into concrete form. The boy who recently trudged the three miles to his home because he had spent all his pocket money getting a sick man to a hospital, the group of boys in one town who turned in and helped chop cotton because the head of the family was disabled, the group in another city who walked twenty miles to get back from camp because they had promised to take part in a Memorial Day parade, the hundred or more lads who have received medals from the National Court of Honor during the past year for the saving of life at risk of their own—all these were simply Scouts doing their good turns without thought of praise or reward, just because they were Scouts and Scouting works like that.

Scouts are always ready to serve in small ways or great. A report from a troop in Brooklyn, taken at random from many similar reports, states briefly as follows: "Four Scouts built two dressing rooms in basement of church; several helped paint church gymnasium, others distributed Christmas dinners, gave plays for charity benefit. Many other good turns too numerous to mention. Troop now making articles from wood to sell at church fair. Money goes to church."

It has been often said that a system of education which does not make good citizens is a failure. Perhaps it is equally true that a church which is not working consciously to promote good citizenship is equally a failure. The place to teach good citizenship is not with men. It is with boys. In them lies the hope of tomorrow. Scouting as a program dedicated to this very purpose is one which no church can afford to leave outside its gates. Boy Scouts are learning to be good citizens in the future by being good citizens here and now. Cooperating with Park and Forest Commissions in planting trees and fighting fires and blights, working with Health Departments and City Beautiful Commissions in conducting clean-ups, removing ugly signs, planting and caring for gardens, finding lost children, aiding police as traffic directors, collecting clothing and food for those in need, "adopting" orphans, helping the Red Cross, keeping parks and cemeteries in condition, serving as life savers at public bathing resorts, rendering first aid in emergency, promoting all kinds of worthy community activities, Scouts are practicing citizenship of a sort that every church might be glad and proud to sponsor. "By their fruits ye shall know them."

A Three-Period Church School

By J. Elmer Russell

IN September, 1920, the Lake Avenue Baptist church school of Rochester, N. Y., worked out what they called a three-period church school. The plan worked so well that it is being continued during the year beginning with September, 1921, on an enlarged scale.

Briefly stated, at Lake Avenue the church school and the church begin at the same hour. For the period from 10:30 until 11:15 parents and children sit together in the church auditorium, and the worship hour of the joint church and church-school session is conducted with both the children and older people in mind.

At 11:15, just before the sermon begins, the children of fourteen years of age and under march from the main auditorium in an impressive children's recessional to the educational building, which is a unit with the rest of the church in its architectural structure.

At once after the recessional, from 11:15 until 12 o'clock, comes the first study hour, as it is called. The instruction given during this hour is most thorough and careful. The attempt is made to have the church-school instruction of the same grade as that in the public schools.

When church dismisses at 12 o'clock there is a ten-minute intermission both for grown-ups and children, and then the church school assembles by departments for another period of instruction which lasts fifty minutes. The course given in the second study hour for the children is in contrast to that given the first hour, as much of a contrast as between geography and arithmetic in the public schools, so that the pupils do not get weary.

There is much enthusiasm over this new plan in Rochester; the only serious question being as to the age which the children should reach before they should remain in the church for the sermon. Children under the age decided upon who are members of the church are expected to remain for the full church service on communion Sunday.

The Lake Avenue plan overcomes at once the situation which many churches face where there are really two church services every morning; the regular service, so-called, and the church-school service. Each has its own period of worship, but in the church-school service the lesson study takes the place of the sermon in the first service. The result is that many come to the first service and do not stay to the second, while many appear at the church-school service who have not attended the regular church service. The pupils may enter if they wish at twelve o'clock and not at ten-thirty, but rapidly a church sentiment is being created in favor of all being present at the opening.

The new plan has brought about a great increase of attendance in the church school. At Lake Avenue they have gone on the basis that if a school offered worth-while training, pupils would come and the usual line of attendance contests could largely be eliminated. The results have justified the faith. In a certain public school in Rochester where the pupils were of the same grades as those in the Lake Avenue church school, it was found that over a period of four months last year the attendance averaged seventy-eight per cent of the enrollment, and this when backed up by the compulsory attendance law. In the Lake Avenue school, where of course the attendance was purely voluntary, the attendance in one of the departments ran as high as seventy-one per cent, a very remarkable showing. Increased enrollment and increased attendance in proportion to enrollment are, then, two of the outstanding results of the three-period plan.

It should be noticed also that under the new plan the amount of religious instruction which the children receive is greatly increased. In fact, the increase is estimated to be three and four tenth times the amount of instruction given the previous year under the old one-period plan.

The leaders feel that the participation in the period of worship in the church is one of the most important features of their plan. Here in a great and beautiful auditorium built for worship, with a great organ and a splendid organist and choir, with the pastors conducting the service, it is felt that the children cannot help gaining a sense of God which otherwise would be almost impossible.

In order that there may be an adequate supply of teachers, this year the church is launching a school of religion with a curriculum planned for three years. Each year will have two terms and two courses will be given each term. It is planned that in the three-year course there will be offered to teachers the essential, though of course much shortened, elements of a course in a theological seminary.

Those Adolescents

The Last of Five Articles Attempting to Create a More Sympathetic Attitude to Young People

By Percy R. Hayward and Myrtle Hayward

THE greatest enterprise of every human life is the achievement of self-mastery. The infant controls none of its own affairs, while the youth of twenty-four controls many, if not all. We begin life with another person directing everything for us and by the time we are scarcely more than old enough to vote we have politely informed all our would-be pilots that henceforth we feel competent to sail the ship alone.

During this period, when authority is transferred from without to within, the leader of young people goes through his most anxious times. He sees a human life gradually taken out of his own careful direction and entrusted to the frail judgment, the partly matured will and the unstable emotions of an inexperienced youth. He wonders sometimes at the wisdom of the method which, while seemingly involved in the very heart of the creative process, yet seems so risky and rash.

He ponders over the fact that adolescent young people are endowed suddenly with many adult powers while being denied the guidance of an adult judgment of their own. Young people begin to reason, and the result often is a distressing period of doubt and disillusionment; they are often plunged into skepticism, atheism and despair by the use of the very powers by which many men have found God. They become masters of a bewildering array of quickly acquired knowledge and then find themselves burdened with what they cannot use; they often, as Goethe, learn a great deal that they cannot regulate "and so become uncomfortable." They are endowed with the power to perpetuate physical life at a time when mature judgment is not available within themselves to direct the use of their capacities. Imagination flowers and creates for them often a weird world whose unreality they are not competent to detect. They can earn money before they are able to place a true value upon either the wisdom of earning it at such a period in life or upon the money itself. Because they see the world so often through adult eyes and ambitions but estimate its meaning with a child's mind, they are plunged into abject despair, meditate upon the uselessness of existence, plan the taking of their own lives and in some extreme cases actually carry out this somber purpose. Physically they can perform prodigious feats of strength and frequently do so to the impairment of their future powers. Mentally they can sweep the universe of knowledge at a glance and, unless leading a balanced life, will wrench their intellectual capacities permanently in so doing. They long for adult commendation, but are often ignorant of how best to win it and of its inherent weakness even when won. They believe that they can conquer the world, but are unaware of the hosts of valiant enthusiasts who have ventured on the same quest and failed. These facts mean, to repeat, that they have suddenly and recklessly been endowed with many adult powers and denied a mature and ripened judgment. They are given the tools of a master craftsman while they still seemingly are the merest apprentices. Is it a cause for wonder then that often they break the instruments, that again they cut and slash themselves pitifully, that often they fail even to create a worthy piece of work, or that in still other cases they outstrip even the master mechanics themselves?

THEIR DESTINY

THE unstable adolescent must be replaced by a poised, self-directed and powerful life. The surging and varying currents must be directed into one strong, steady stream. The fluctuating personal powers must be set in place as parts of a rich and purposeful personality. How is this to be done?

How is this rushing torrent of seemingly wild and undisciplined life to be restrained between reasonable walls and saved from spreading devastation everywhere? Why do not more of them fail than do? How can we explain the successes and the failures? If this tide of life and power is let go unchecked the next generation will dot the world with insane asylums; if we check it and repress it completely, high aim and great achievement will be no more; what shall we do? We are faced with the problem of what some one has called integrating the personality, or putting its parts in place and getting them to work together as parts of an efficient and steady machine. How is this done?

Those young people who succeed in this great enterprise of establishing self-mastery over a rich and strong personality do so because of one reason only: they have some older friend to stand beside them, love them, believe in them, understand them, sympathize with them, provide a channel of expression for their idealism and hero-worship, offer wise and character-building activities as an outlet for their prodigal energies, overlook all, hope greatly and, in short, afford those personal contacts which alone develop the richest lives.

After looking closely at the young people about us we are forced to the conclusion that the young people who seem *to be farthest removed from a normal and happy experience give the clearest evidence of having lived through their adolescent struggles with no one to understand and help them.*

As we know more of their lives, we see everywhere strange escapades, intense sufferings, mental agony, repressed desires, deferred or defeated ambitions, dwarfed or thwarted genius and the keenest joys, and the picture is not relieved at any point by the appearance of a wise, considerate and sympathetic friend to help the feet of these eager young people along the perilous path. They stumble on and on alone; some of them blunder, happily and by chance, into fame, but a fame which often rests too much upon the fact that they are eccentric; some of them write a few pages of half-crazed invective merely to prove what the world lost when their powers died through lack of direction; some of them appear like flashes of lightning to illumine and bewilder the world for an instant and then leave it darker and blacker than before; some of them, it is true, are among the world's men and women of richest genius, but in so many cases the outstanding genius dwarfs his message by some personal weakness or folly that seems to be in no sense necessary to his greatest accomplishment. These young pilgrims seem to have been left each to find his way, alone and friendless, into an understanding of his own personality, of the environment into which he is thrust and of the best ways in which the world within him and that without can be related each to the other. To understand something of these two worlds, the one young and growing and the other old and somewhat fixed, and to attempt the delicate task of adjusting the one to the other is the high privilege of any one interested in "those adolescents."

The Hall of Heroes

By Lucy King DeMoss

I HAD been asked to speak in the closing exercises of a Junior Department. The classes were screened off by curtains, and as I came into the assembly room and sat down near one of them, a class of boys, I could hear the voice of the teacher. At one point in his lesson he wanted to emphasize the quality of resourcefulness, so he launched out into a eulogy of Napoleon that was really thrilling. At another point he used an illustration to clinch an argument on courage, taking Robert E. Lee as an example of pressing ahead against all odds. And there I sat, thinking of the time when John G. Paton, out in the New Hebrides Islands, was so up against it that his very head was in danger, and he quietly said, "I will dig a well." Resourcefulness! And the courage of Adoniram Judson in that Burmese prison, with his feet and hands tied and bleeding. How those boys would have loved those stories. For, thought I, stories of Washington and Napoleon and Lee and tales of race heroes and myths of the ages have come into the schoolroom and the boys and girls live in a veritable hall of heroes. Why not take advantage of the hero-love of the junior boy and girl and give them in the church school stories of the men and women who braved jungle and cannibal isle, the mystery and superstition of the Orient, as knights of the King? Strange people and curious customs appeal to children of this age. Knights of olden time have charm for them and the knightly in any one wins their approval.

Sentiment does not enter much into the life of the boy or girl of junior age. Physical courage, high honor, unbounded generosity are what they are looking for in their heroes.

I knew a class of junior boys whose teacher told them the story of Uganda's White Man of Work. They became so intensely interested in the man and his mission that they organized their class into The Africa Club and for four months those boys with map and library books and teacher fairly lived the life of the intrepid Mackay and his thrilling adventures with old King Mtesa. They made grass huts in a near-by woods and dramatized some of those hair-raising scenes where Mackay and his companions, with hammer and saw, won the favor of the dignified but autocratic old king. Not long ago I talked with one of those boys, a sophomore in a university. He was majoring in practical engineering, he told me, and hoped some day to go to Africa as an industrial missionary. He did not hesitate a moment to say that it all began back in those days when Mr. Black told them the story of Mackay and they entered into the delightful pretense of the Africa Club.

There was a class of eleven-year-old junior girls who called themselves "Little Sisters of Ann," because their teacher had read them the story of Ann of Ava and got a ready response from them as to some definite things the girls could do for India's girls. I fancy there will be no questioning when the call comes to those girls for gifts for missions in India.

Courtesy of the Tiffany Studios

A KNIGHT OF TODAY

Memorial Window for a Youth Killed in the Great War

I have in mind an entire Junior Department in a well equipped city school. Six years ago that department was doing nothing outside of its own limited environment. There was an excellent corps of teachers who made the class work most congenial for the boys and girls. Each class had its social affairs and sometimes there would be parties for the whole department, with games and delicious refresments. Further than that the department had not gone. Then came the systematic introduction of missions into the department, with an interested missionary leader. Without undue emphasis she planned the program of the department in such a way that on every Sunday, either in the pre-session period, the regular devotional time, or the lesson hour, something should be done to create a helpful missionary atmosphere. A poster committee was appointed from the older classes that met with teachers and missionary superintendent and made, from selected pictures, some very beautiful and striking posters. One Sunday there was a neatly lettered motto, done by one of the boys, with the picture of Livingstone, Carey, Jacob Riis, or whoever may have spoken the words quoted. Another Sunday there was a wonderful poster with pictures representing all the foreign peoples who made their homes in the city. Another time a print of a famous painting by one of the Italian masters hung on the wall, and the superintendent in just a sentence or so told how Italian children, even the poorest of them, know and love the great pictures painted by their artists.

If you were to ask the missionary superintendent of that department how much the missionary offerings had increased during the six years she would tell you, as she did me, not less than eighty per cent. The Children's Hospital, the Children's Home, a mission station over in Tibet would be willing to vouch for the real value of the lessons on world brotherhood taught in that department.

Junior children love to locate places. They are studying geography in day school. A map is an interesting thing to them at any time. I visited a small school in a city one time. The basement room was the assembly room for the Junior Department. I shall never forget how I felt as I passed through the door into this room. A fine map of the United States and a smaller map of every country in which the church had missions hung on the walls. Pasted on the maps were one-inch pictures of the missionaries in the various countries, with their names listed at one side. It was a special missionary Sunday, to be sure, but I was told that the boys and girls of the department had helped to locate the pictures on the maps at different times all through the year and they were used, one of them at least, almost every Sunday. I was not surprised when, later in the day, I was told that three young people from that church were preparing for missionary service.

Splendid opportunity for missionary instruction and activity may come through special organization of the juniors into extension meetings of the department;

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Missionary Instruction in the Primary Department

By Elizabeth Sanders

I HEARD a mother tell this incident not long ago. She said she was walking down the street of the small town where she lives, early one summer evening, with Mary Elizabeth and a friend. Suddenly the friend exclaimed, "Look at the moon!"

"Where?" asked Mary Elizabeth, who is five.

"Coming up from behind that little grove of trees," said the friend.

"Where?" questioned Mary Elizabeth, more insistently. The mother turned to correct the child for her persistence and saw that Mary Elizabeth's eyes were gazing in quite the wrong direction to see the moon. Then the mother stooped down until her head was on a level with Mary Elizabeth's. Sure enough, the moon was not high enough in the sky for her small child to see it over the tops of the trees. Instead of lifting Mary Elizabeth up, the mother kept her place beside her and began to point out the interesting things that came within her curtailed vision—the tiny white calf beside its mother in a pasture on one side of the walk, a child's face in a lighted window on the other, and after awhile, on the way home, Mary Elizabeth cried, "Oh, mother, the moon has come where I can see it."

Taro and Hana from Japan

In many Primary Departments the teachers of Mary Elizabeths are failing to get their heads and their hearts on a level with the children they are seeking to guide. This has been especially true in the teaching of missions. Very often mere curiosity about the strange and different peoples among whom the missionaries work, or a childish and unconsciously condescending pity for them has been created by the wrong appeal.

A boy or girl seven or eight years old may be terrified by hearing a story of the Boxer uprising, or a South Sea Island massacre, but their experience, neither in observation nor reading, has fitted them for an intelligent understanding of the needs of the Chinese or the pagans in the South Seas.

Missionary education for the boys and girls in the primary grades means training the instincts of sympathy and fair play and creating and stimulating the spirit of friendliness and love. "The teaching should concern itself mainly with securing attitudes rather than imparting information." I asked a grown man the other day if he could recall his childish impression, gained in the Sunday school, of the people in the lands where missionaries live. "Poor, ignorant, helpless folks, wandering starving and naked as close to the seacoast as they could get, waiting for a shipload of money from America!" Exaggerated, perhaps, but enough truth in it to cause us to remember the years of asking for missionary money without taking the trouble to explain (or even to find out for ourselves) where it was going nor why—and, also, to make us vow a vow that no such misapprehension shall be suffered on the part of the boys and girls whom we may influence.

There are missionary stories in the regular lesson course of the department, chosen for their adaptability to the age and need of the child. But there is also a place for extra material, when it comes within the child's understanding and helps to broaden his sympathy and friendliness for the people of the world. It is of such material as this that I wish to speak.

In the Primary Department where I have had the pleasure of doing some experimental work in missions for the past year, we have had some very interesting and happy times. The department is small; we have all sorts of handicaps when it comes to space and equipment, but the response of the children and the result in intelligent activity has been a sufficient reward for superintendent and teachers, who have been most enthusiastic in their interest and help.

Pre-session Plans

Every teacher who is keen enough about her work to get to the church a half hour before the session begins knows that she will find from four to a dozen children there waiting. Church-school leaders have suggested that this precious time be capitalized. What a perfectly wonderful time for missions! The boys and girls in my Primary Department have learned that at least two of the teachers will be there each Sunday at nine o'clock. The superintendent and teachers have met with me the Wednesday night before and there is a clear understanding about the entire program.

One Sunday morning when the early children came they found Taro and Hana from Japan sitting under a cherry tree (a twig from a bush, covered with pink tissue blossoms stuck on with chewing gum!) and a teacher with the picture sheet "Children of Japan"* all ready to cut out and paste on cardboard. As they cut she told them little stories of Japanese life, suggested by the pictures. On another morning we used the picture sheet, "How We Are Fed,"* a number of the articles of food being brought by the children themselves, who were allowed to pick out the picture that told about "his" banana, or "her" pineapple, the teacher summing up with a talk on our dependence on the peoples of the world for so many things.

An interesting thing done by our Primary Department was the building of the Model City.* The intention was to cut out and paste the little cardboard buildings together right in the pre-session period, but it was discovered that the process was entirely too long; so the teachers met and made the "city," bringing several buildings each Sunday for three weeks. The development of the story, bringing in all nationalities of children, who lived in the homes of the factory men, was the most exciting thing imaginable. When the church was set up in its wide lawn of green (the children brought the green

* Missionary Education Movement, 150 Fifth Avenue, New York, N. Y.

from their Easter baskets) the story brought out the fact that Giovanni, from Italy, who lived in the smallest house of all, brought as his gift a beautiful picture of the Christ-child to hang on the wall (for in Italy the most precious of all the pictures of the baby Jesus were painted, and the smallest children love them).

There are many opportunities in the regular program of the Primary Department for using missionary story material, often to illustrate a point in the lesson.

The Primary Picture Stories* for the current year are particularly good. The pictures are large enough to be seen by all the children as the story is told, and the stories themselves bring the boys and girls in contact with the children of other lands as well as those of their own land. Pictures cut from magazines of the children of foreign countries and used with a story showing the similarity of boys and girls the world over in their habits of play and behavior, rather than stressing the contrast, will help greatly in establishing the sympathetic attitude, which is the beginning of missionary interest. Cut-outs made in the pre-session period, or the Model City referred to above may be used before the whole department, if thought is given to relating the story properly to the general theme of the program.

* Missionary Education Movement.

Expression

The cut-out pictures mounted on cardboard by our boys and girls went to the Children's Home in the community. The colored postcards brought by one class, with the addressed side neatly covered with white paper, were sent to China. The letter received from the missionary to whom they were sent is the most valued possession of the department.

A word about special days in the church school. There was a time when Children's Day meant a flutter of white dresses, a profusion of June flowers, a tra la la of song and a collection. If a carefully prepared program of missionary education is followed throughout the year, Children's Day will be joyfully celebrated, in the Primary Department as all through the church, as a happy occasion when the boys and girls gladly share in a bigger way with the children who are just finding out about Jesus, the Friend of them all.

A primary teacher said the other day, "I'd rather be in this department than any place in the school."

"Why?" I asked. And then when she was hurrying on I insisted, like Mary Elizabeth, "Why?"

"Because," she said, "I have a chance at the very beginning of them!" I have an idea that many of the children who are fortunate enough to have her beside them, her head and heart on a level with theirs, will look steadily forward, with growing understanding and ever increasing responsibility in doing their part in God's great world, as "it comes where they can see it."

Reaching the Parents Through the Children

By John R. Scotford

A LARGE opportunity is open to the church in the Beginners' Department of the church school. Here is the place for adult evangelism! Practically all parents desire that their little children have religious instruction. The Beginners' Department may be presented as a helpful preparation for kindergarten and first grade. The beginners' lessons are the most uniformly effective of any that we have, and the teachers are usually the most capable in the school. Recruiting of little people is easy. The younger they are, the better. Even the two year and a half and three-year-old youngster will come with willingness and profit.

The great fact about the beginner is not that he comes, but that the heart of the family comes with him. Often the parents do come in person. But even when this is not the case, their interest goes with the little tot as it rarely does with the older child. The older the child, the less seriously the ordinary family takes its religious training. Most people never get much beyond their baby prayers for this reason. But when the child is in the Beginners' Department the heart of the family is exceedingly responsive to religious approach.

The church appears at its best in its teaching of little children. Christianity is presented in a normal and a true fashion. Ancient theology and narrowness of spirit are both strikingly absent. It is the true heart of the church and of our faith which speaks to the child in the language of the child. The little child trudging home from the Beginners' Department is a missionary to the home, dissipating misconceptions and revealing to the home the true spirit of our faith.

So also does the Beginners' Department correct the impression that the church is a sort of vapid institution about which no one cares. If the department is at all well managed, the children will manifest a most intense interest, looking forward from Sunday to Sunday with impatience. This also is wonderful propaganda in the home. It convinces as nothing else can that the church is an effective force in human life.

Here is a wonderful point of contact with the home which can be capitalized if the church will only use intelligence and persistence. The pastor should call when the little child comes to the church school and should explain the lesson material and methods. The way will oftentimes open for suggestions along the line of child welfare and general training. The confidence of that home can readily be had, and should be carefully maintained. We need to remember that fathers are just as much interested in children as mothers, and that evening calls are wonderfully fruitful. It is fitting and proper that the families of the beginners should be solicited for church support. A pledge is an effective way of tying a family and the church together.

The immediate result will not be that the family will unite with the church. Mothers of little children are apt to be exceedingly busy, especially on Sunday morning. It takes time for ideas to soak in. But if the church will only maintain an attitude of watchful waiting through the years, the time will come when the family will unite with the church. Some crisis will come upon them, they will feel the need of the church, and the door will be open. Misconceptions will have vanished, and it will be natural for them to link up their religious needs with the religious life of the church. The strategy of the church is to make a point of contact with the home through the child, and then wait for inevitable religious need of the parents to carry them into the fellowship and service of the church.

This is not a quick remedy for present conditions. It requires years of patient labor, of unstinted pastoral toil. But though slow, the method is certain, as many pastors can testify. There is no other method so effective in carrying the church to the unchurched. "And a little child shall lead them."

The Two Prayers

LAST night my little boy confessed to me
Some childish wrong, and kneeling at my knee,
He prayed, with tears: "Dear God, make me a man
Like daddy, wise and strong; I'm sure you can."

Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low bowed head:
"O God, make me a child, like my child here—
Pure, guileless, trusting thee with faith sincere."

—Andrew Gillies

The Message of the Valentines

A Story for Little Children

By Julia Logan Archibald

IT rained and rained and rained—a real, cold, slantwise, February rain, one that makes a business of pretending that it could keep on forever if it wanted to.

Barbara, Sara, and Ted had only a half session at school and came home in high glee to find that Aunt Grace, with Betty and Nat, had come to spend St. Valentine's Day with them.

They all had fun displaying their valentines, setting them up in attractive groups in the playroom. Each one counted his treasures over and over and read their verses to all the others. Then they put all the stand-up red-hearted ones on one table together, and all those having bowers of flowers with pretty faces peeping through on another, and then they spread out the booklet ones and the postcard ones on a broad window seat and read them all over again.

Then there didn't seem to be anything more to do with them. Ted didn't even want to take his to pieces, as he finally did his mechanical toys—it was so easy to see how they were made. He stood by a window, his head bowed so low that the sides of his bobbed red hair met on his nose.

"Goodness, you look sad, Ted," said Betty, joining him at the window.

"Well, if it was snow it would look pretty, and we could have fun in it, but old rain isn't anything but just wet."

"'Member Nurse Vallon, Nat?" said Betty. "She used to say, 'Eef you ees sad eet ees a sign you must do someting for somebody. Eef you ees ver' sad do someting for somebody queek.'"

"All right," cried Nat, running around the room, handing things first to one and then to another. "Lemme do something 'queek.' I'm ver' sad. Won't you have a chair, Barbara? Take a book, Sara."

"That isn't doing anything for anybody," said Barbara sedately, without turning her head. "It means something they'd like—something that would do them some good."

Sara's eyes were on the hospital tower two blocks down the street. "I wonder if those children down there had any fun today."

"Oh!" cried Betty, clapping her hands, "let's make them some valentines."

"That would be good," said Sara excitedly. "Everybody sends them things at Thanksgiving and Christmas, but nobody notices them on Valentine's Day, because they don't think Valentine's Day is useful I guess."

"But we haven't anything to make 'em out of," said practical Nat.

"Oh, mother always keeps colored paper and cardboard and lots of rainy-day things in the closet. Let's look and see."

No sooner said than done. Soon they were all as busy as bees. First they cut the cardboard into suitable shapes. Then they cut pretty designs out of the colored paper to paste on the cardboard.

"Oh! I've made up a good verse to go on mine," cried Nat. "It's like this:

"My heart is big
And I love you,
And this is from—
Never-mind-who."

The others thought that was fine. Then they were all very quiet for a little while.

"I know one," said Betty, who was never far behind:

"My heart is blue
Because I miss you."

She held up a big blue heart with silver decorations on it.

"What's yours, Sara?" they wanted to know, because Sara's thoughts were always different.

"I think I'll say:

"I hope these cupids,
Pink and white,
Will fill your heart
With love's delight."

She had put a little circle of white cupids with pink wings around hers.

Ted was only six, but with a little help he made his:

"I send you this
With a sweet kiss."

When they couldn't think of verses fast enough, they just put "Be My Valentine" or "Love's Greeting" on in gold or silver paint and it looked lovely.

They had started about two o'clock, and you'd be surprised to see what a big pile they had made by half-past four. Children can work very fast when they are happy, you know.

They tried to imagine many things about the little away-from-home children that would get them, and I have no doubt that some of the sweet thoughts got caught in with the paste and under the paint brushes, and then crept out at the right time to make joy for the little hospital ones.

When the children were through they found it had stopped raining, and they got permission from their mothers to go and deliver the valentines. As they trooped down the street to the hospital they really looked like a pretty picture card in their

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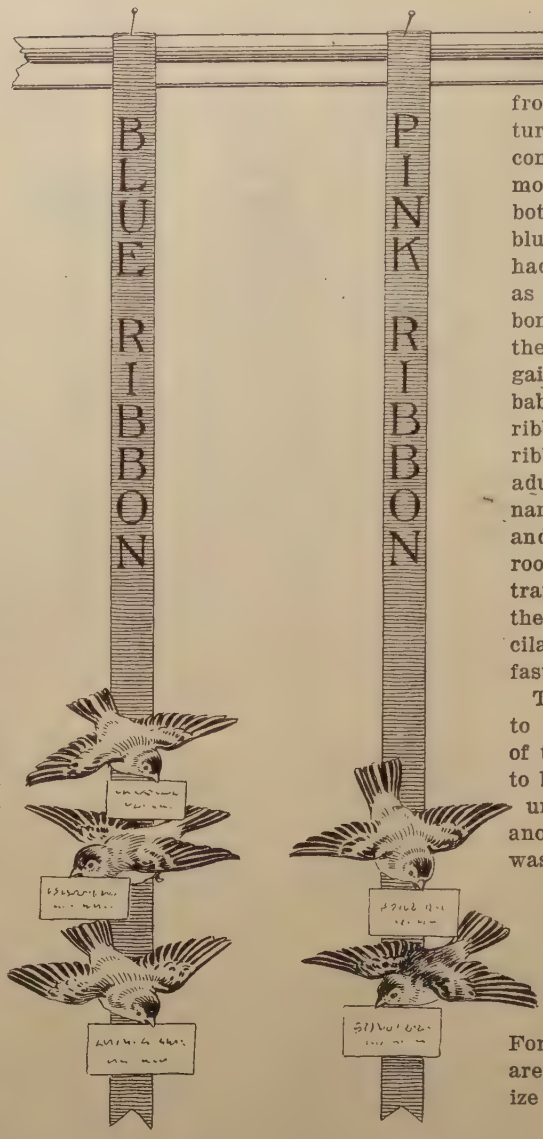
A Flock of Bluebirds

A Suggestion for a Cradle Roll Membership Campaign

TO stimulate enthusiasm in securing new members for the Cradle Roll various temporary wall rolls can be devised with little expense and yet be really attractive additions to the primary or beginners' room.

Two flocks of bluebirds, one for boys' names and the other for girls' names, were used in an Oakland, California, primary room to recognize the Cradle Roll names brought in during a membership campaign. The work was carried on mostly through the Primary Department because these children are old enough to cooperate and to carry Cradle Roll invitations more effectively than do the beginners.

The two flocks of bluebirds were cut from wall paper which had on it bluebirds about five inches across the outspread wings and shown in two different positions. Several dozen of both kinds were carefully cut out and a small square of paper for the baby's name was pasted under the bills of the birds as though they were carrying the names. Pink ribbon for girls and blue ribbon for the boys were chosen. These satin ribbons were an inch and a half wide and three yards long so as to reach, when filled, from the chair rail to the high picture molding. At the beginning of the contest the ribbons hung from the picture molding and the birds were put on at the bottom. As the lists grew the flock of bluebirds mounted higher, and some one had to climb on a chair and reach as high as he could to fasten the names on the ribbons. This only emphasized the fact that the boys' side and then the girls' side was gaining and climbing. All names of boy babies brought in were placed on the blue ribbon and all girls' names on the pink ribbon. The Cradle Roll committee of adult class members brought their new names to the Cradle Roll superintendent and she brought them into the primary room each Sunday. Here the names were transferred with the date of enrolment to the bluebird cards and with a bit of mucilage on the back of the birds they were fastened to the ribbons.



This bluebird roll was used in addition to the regular wall roll and only as one of the number of devices used at intervals to bring in new members. It was kept up until both ribbons were well filled, then another and different contest for names was planned.

MRS. T. S. HAGEMAN.

This suggestion for a Cradle Roll is suitable only for a temporary device. For permanent rolls see directions which are given in the article, "How to Organize a Cradle Roll," printed below.

How to Organize a Cradle Roll[1]

By Jessie Eleanor Moore

The Purpose

A CHILDLESS church would be of all things in this world the most hopeless. Robbed of her noblest opportunity of service and with no vision of the future, she would have little reason to exist. While many individual churches are devoting only a miserable pittance either of brain power or of coin to the important work of religious education, still the childless church exists only in the imagination. The other side of the picture, the churchless home, is a reality. The figures are in print over and over again, and the numbers are so large that they fail to make much impression on the mind, but the homes where there is entire lack of anything which can be called religion are many. These homes have children within their walls, countless numbers of them, and unless the church bestir herself she will become a childless institution.

The Cradle Roll becomes the bridge connecting the home and the church. Through the interest in the baby this connection is established at a time when the hearts of parents are especially tender. The church which cares sufficiently for that little new life to seek it out and show continued interest in its development becomes the church of that home. That the church should seek to arouse the parents to a sense of their responsibility for giving early spiritual impressions and should provide some means of training for the parents for that work as well as definitely assist in it is but a manifestation of that interest. Across the bridge of the Cradle Roll that little child will one day come to take his own place in the church school, and thus a welcome is assured.

The other things which the Cradle Roll seeks to do are but phases of its one great task. It enlists the interest of the children in the church school in the babies as members of the school. It opens a field of service to workers in the church by showing them the opportunity for Christian helpfulness in the homes about them.

Membership

All children under four years of age should be enrolled, and that word "all" should be written with large letters and underscored. A roll made up of baptized children or the children of church members ought to be called by some other name. A

[1] By permission from *The Cradle Roll Manual*, The Methodist Book Concern.

Cradle Roll has a vision and an open door of opportunity for service in the homes of the community which these other rolls of the "chosen few" cannot even faintly imagine.

How to Begin

"Why, just begin. If you have a single baby in your town, get its name and find some one to act as superintendent. It won't be long before you will find others." These directions were given by a successful Cradle-Roll superintendent to a friend in a small country church. This much capital can be found in any place—one baby and one woman who loves babies in general.

The important thing is to advertise well. It is easier, perhaps, to start with a nucleus of church babies and work out from that. One way is to take the baptismal roll for the past three years and while calling in these homes to get the enrollment keep one's eyes open for other little children in the neighboring houses. The new movement can be explained in the church bulletin and at the church service and in every department of the church school, for even the beginners can understand this. During this first canvass it is only necessary to procure last names and addresses. The details of the enrollment can be obtained while calling. Visiting is a very necessary part of the work with the homes and is best begun at once. Home Department workers can carry the word into the homes where there are no church-school attendants. The distribution of invitations to membership and enrollment cards is an effectual method of securing names, but the call must follow soon to make the home conscious of a real interest and to transform that mere list of names into a group of little human beings in the mind of the superintendent.

A little one-room school put up a sign, "Wanted! Babies for our Cradle Roll. If you have not one of your own, borrow one and come." That invitation brought many babies with their mothers and friends. There was a brief social hour during which the babies were kept busy on the floor with a few borrowed toys, the mothers and friends enjoyed a little music and some light refreshments and the enrollments were made.

A small town school gave the work to a class of intermediate girls and their teacher. They decided upon the poster method of advertising. Charming babies, in all sorts of poses, were cut from magazines. The camera secured some others, and both kinds of pictures were used for decorative purposes. The neat lettering announced "Baby Day" at the church school on a stated Sunday. These posters were displayed everywhere, in store windows as well as in those of private houses. The babies came and their fathers and mothers too. A simple recognition of their presence was made as a part of the regular service of worship—an appropriate hymn, a few words of welcome by the pastor, and a prayer; the girls secured the enrollment, and the Cradle Roll was launched.

In one community the Bureau of Vital Statistics was honored with a visit and a list was made of the births during the past three years. These names were used as a basis for the first calling list. A house-to-house canvass is an excellent plan, but cannot be used to advantage unless the churches of the community will cooperate.

One may begin without printed enrollment blanks. In this case keep a careful record as follows:

1. The baby's full name.
2. The date of birth.
3. Address.
4. Parents' names.
5. Church membership of parents.

As soon as a few names are gathered the wall roll may be made. This is the visible sign of the babies' membership in the church school and as such is of never-failing interest both to the members of each baby's home circle and the members of the school. The publishing houses supply these rolls as part of regular Cradle Roll equipment. But those who cannot afford to buy can make an artistic and appropriate roll for themselves. Select a piece of heavy white cardboard and have it framed in a narrow wooden frame. The frame should be made with an adjustable back so that names can be added or removed easily. Have slits, two and one half inches by one half inch, cut in the cardboard for the names. The names are then printed or typed on separate slips of paper and pasted in at the back. The words "Cradle Roll" may be traced in pretty letters at the top and touched up with water color or India ink. For decoration, cut from the magazines pictures of cunning babies and paste them at the top or down the sides. A very dignified roll can be made by using just one picture, a Madonna or any mother and child. Or the camera may be used to gather snapshots of one's own babies and a tiny oval may be cut at each name-place to hold the picture.

Any of the cardboard creations which are unframed and have each baby's name on a separate little paper cradle or flower attached with a ribbon are not as satisfactory. They soon become dilapidated and covered with dust.

While the roll is a novelty, it is an excellent plan to allow each department in turn to have it with them for a few Sundays. Later it should be permanently hung in the beginners' room. Here it should be placed low enough for a small brother or sister to hunt out baby's name with a forefinger.

The Superintendent

Whoever may be chosen should have these qualifications—a love of the Friend of children, and tact. Other things may be helpful; these are indispensable. If the work is to be well done, it requires much time and thought, so she ought not to be otherwise engaged in the school, except perhaps as an assistant. Beginners' and primary superintendents have enough to do in caring for the children in attendance. A mother can go into a home with a fuller sympathy than any one else, sometimes not excepting the pastor. She may be a mother who is lonesome for children because her own are grown up and out in the world, or a young mother whose children will be the richer for the broadening of her vision gained in the contact with other mothers. If she is not a mother, she must be mature enough to win the respect of the mothers with whom she is to work.

Her Duties

The first duty at the time of organization is the enrollment of the babies; and this work is never ended, for records are useless unless carefully kept. She will want a record for her own use. Besides that there should be a record at the church office or some other convenient place for the use of any one who may need it. If there is a card index of the church-school members, the babies have a place in that, and it is the duty of the Cradle-Roll Superintendent to see that her part of it is up-to-date. If there is no such general record kept, the pastor, at least, will want a list of the Cradle Roll homes for his own use, and she must see that the record is true and does not contain the names of babies who have moved away or grown up.

Baby's birthday is a great event in the home, and its remembrance by the Cradle-Roll superintendent goes a long way toward establishing a bond of sympathy between home and church. The important thing is not to forget the date. The remembrance should arrive on the happy day and not a day or two late. To guard against such omissions it is best, at the beginning of the year, to put the names, each at its proper date, on a calendar or in an engagement book or something that will be kept in sight.

The work which is most appreciated by the home and most essential for a successful Cradle Roll is the personal contact made by calling. The Cradle-Roll superintendent enters the home with no other motive than her interest in the baby. When the home is not very sympathetic toward religious things, she often gains her entrance more easily than the pastor. After she has won her way he may follow. Her first visits, if made with a spirit of cordiality and sympathy, are looked upon as events by the mother, who is often so shut in with her little children that she longs for social contact. Soon she can aid the mother in her work with helpful suggestions concerning the care and training of the children, for a large number of mothers are untrained for their tasks but really want to know how to do the best for their children. When the day comes on which that superintendent is sent for and asked to render a real service she may know that

(Continued on page 247)

Book Reviews and Notices

THREE new books in the Third Year Specialization Courses of the Standard Courses in Teacher Training outlined and approved by the Sunday School Council of Evangelical Denominations. These textbooks are intended primarily for group study by a group of teachers in one or more of the elementary grades, but can be used by the individual teacher for private study and reading.

Story Telling for Teachers of Beginners and Primary Children, by KATHERINE DUNLAP CATHER. The Caxton Press, New York.

Mrs. Cather is widely known in educational circles as a story-teller, a writer on the art of story-telling, and an instructor of teachers who wish to become story-tellers. This book, written for church-school teachers of the younger children, is small, but is more valuable than many larger volumes. The writer faces and helps to solve the problem of the teacher whose chief concern is with Bible stories, and the book is written from that angle.

The story is described by Mrs. Cather as "a series of pictures strung upon a thread that makes a plot, each one of which contributes something to the action and interest of the succeeding one until finally the action culminates in a moment of supreme interest and suspense that we call a climax. . . . Sometimes even after the climax is reached, there are characters that must be disposed of, and in this event the ending consists of such sentences or paragraphs as will remove them speedily, but not abruptly, from the scene." She shows the importance of an interesting beginning which, in its first sentences, brings the hero upon the scene, presents the setting, and states the problem. Examples of ideal beginnings, climaxes and endings are given, and the teacher is urged to make a collection for herself from the classic short stories of literature as an aid in mastering the art of preparing stories for telling. The teacher's general and specific preparation for story-telling and her attitude, with practice in condensation and elaboration, are treated in separate chapters with clearness and simplicity, as well as correct pedagogy.

Methods for Teachers of Beginners, by FRANCES WELD DANIELSON. The Pilgrim Press, Boston.

This book gives to the teacher an unusually complete study of the methods of work needed to make the department a success. In addition there are suggestions for practice work and observation with reports which cannot fail to crystallize into concrete statements ideas that might otherwise remain hazy and powerless to influence action. The topics treat not only such essential, material things as the room and its furnishings, but deal with the child in the room, putting the emphasis where it belongs. Miss Danielson says, "It matters little whether a child is told, 'Don't touch, you might hurt it,' or whether there is nothing pretty to touch. He grows equally cramped whether he is kept from stepping freely over a newly oiled floor, from hopping and crawling in impersonation of animal life, or whether lack of floor space makes such action out of the question. The result is the same in either case—teacher and children bow down to environment." Music, Worship and Prayer, Giving and the Missionary Spirit, The Story Period, The Use of Pictures, and The Child During the Week are a few of the chapter titles. No teacher of beginners can afford to neglect the opportunity which this book presents to gain not only new information concerning the best methods to use in her work, but new inspiration for the task of guiding God's little children to the feet of the Father.

Instructor's Guide Book for Methods with Beginners, by FRANCES WELD DANIELSON.

Happy is the teacher who studies *Methods for Beginners* by herself when there is no other way, but thrice happy is she who can join with others in a Specialization Teacher Training course for group study. In such a class, as "iron sharpeneth iron," so the ideas of each are clarified and intensified by the observation and experiences of the others. Miss Danielson, in this Instructor's Guide Book, has accomplished an almost impossible feat, for with constant variety and new interest, enthusiasm and animation, she shows a leader how to handle a class of teachers—and accomplishes this through the medium of cold type.

Methods for Primary Teachers, by HAZEL A. LEWIS. The Front Rank Press, Saint Louis.

Miss Lewis is the national Elementary Superintendent, Department of Religious Education, United Christian Missionary Society. In this position, as well as through experience in actual teaching and superintending the work of an elementary department in the local church school, Miss Lewis has gained a range of experience which enables her to handle this subject easily and helpfully. The outline of chapter headings in this book and in the one for teachers of beginners is the same. This plan was followed in order to make it possible for one leader to conduct a class composed of both beginners and primary teachers. Having the same subjects, it was thought that it would be advantageous to each group to see the points of similarity and the differences in treatment in the two periods and to realize the underlying principles upon which both are based. The practical emphasis all through the book on primary methods may be illustrated by the closing sentences of the chapter on "Giving, and the Missionary Spirit." "The test of giving in the Primary Department is not 'How much have the children given?' but 'How much do they care?' and 'In what spirit have they given?'" Following the chapters there are thought-impelling questions, problems for discussion, and assignments for observation.

The Parent and the Child, by HENRY F. COPE. George H. Doran Company, New York.

This book presents a practical discussion of twenty-four problems which confront parents of today. These are taken up under the following headings: Sunday Afternoon, Disobedience, The Problem of Leisure, Outside Competition, Amusements, The Daily Newspaper, Social Standards, Street Manners, The Problem of Bad Language, Bickering, When Is a Lie Not a Lie? Nerves, Boy Mischief, The Sophomore Stage, Fathers and Sons, Lost Confidences, The Problem of Current Standards, Slackers, The Problem of Money, Reading, Children's Religious Instruction, Direct Religious Teaching, Can We Have Family Worship?

The problems are real, for in many cases they are stated just as actually presented by parents. The solutions are concrete and must be recognized as workable, for in most instances they are drawn from true experiences. Each problem is treated logically in the form of statement, analysis, and solution. The author premises his discussion with these principles: "That the family life exists for the sake of the children and for the purposes of their education" and "that nothing in this world has as much to do with the determination of human character as the family."

In the light of this viewpoint, the author maintains throughout a belief that parents' problems are not to be met by a series of prohibitions, but by positive treatment. Children's energies and desires should be directed into right channels. In his own words, the author says, "Make plain paths for their feet so that they may readily walk where high standards are set up, where noble souls are and where the richest, lasting values of life may be found." Theoretical and superlatively idealistic as this receipt may sound, Dr. Cope's suggestions are sanely practical. The book is intended for parents' study classes and for teachers.

Current Motion Pictures

REVIEWED BY ELISABETH EDLAND

First National LITTLE LORD FAUNTLEROY

Some Don'ts for Those Who Use Motion Pictures in Churches

Don't fail to consult your insurance company.

Don't charge for admission.

Don't expect everybody to agree with anything new.

Don't expect films to supply something that you yourself should supply.

Don't let people refer to pictures in the church as "the movies" or "the show."

Don't forget to arrange for your films as far ahead as possible.

Don't show any pictures that can possibly cause criticism.

Don't preach while the picture is being shown.

Don't let all the children sit together.

Don't encourage lingering or gossiping after the picture service.

Courtesy of *The Pictorial Review.*

Little Lord Fauntleroy. 8 reels. Exchange, First National, 6 W. 48th Street, New York City. Featuring Mary Pickford. A film story interesting to both children and adults. The charm and beauty of Mrs. Burnett's story is made vivid in an unusually beautiful picturization.

**The Foolish Age.* 5 reels. Producer and Exchange, Robertson-Cole Prod., 1600 Broadway, New York. Remarks: Doris May. Young girl starts out on "Crusade of Cheer" in response to sermon delivered on her graduation day, refuses to marry her fiancé because he is not poor and down-trodden and does not "need" her. She reforms some desperate characters but finally decides she cannot live without her lover. Comedy.

**Piggy Wiggy, a Study in Pigs.* ½ reel. Exchange, National Non-Theatrical Motion Pictures, 232 W. 38th Street, New York City. Remarks: Family of pigs, washing pigs, pigs swimming; St. Bernard dog and black cat with her kitten, closest friends.

* The pictures starred have been endorsed by The National Motion Picture League.

**A Day in the Wilds.* 1 reel. Producer and Exchange, Pathe, 1600 Broadway, New York City. Remarks: An Adventure of Bill and Bob. Boys meet Mrs. Woodpecker and Grandfather Porcupine in the woods. They go fishing with home-made fishing tackle, and catch some trout which they fry for supper.

**A Week-End Visit to a Japanese Sunday School.* 1 reel. Producer and Exchange, Community Motion Picture Service, 71 W. 23d Street, New York City. Remarks: Arriving at Nagasaki harbor, coaling the steamer, women do much of the work, Japanese policemen fencing to keep fit, home of Rev. Kozaki, taking Sunday-school classes for an outing, along the trail, the Bible lesson, loyalty to the flag, games, leap-frog, flying kites, street fakir or actor, Renansako church of which any community might be proud, classes for all ages.

**Features of Sunday-School Progress in South America.* 1 reel. Producer and Exchange, Community Motion Picture Service. Remarks: Tenement house group being brought to Sunday school by young people, two classes of boys using Spanish graded lessons, two classes of girls, Beginner's class of second M. E. Sunday school, teaching use of sand-table, organized class of young men, sewing for poor children, movies provided for children by church, lecture on Sunday-school work to young men of Montevideo.

**At the Wailing Wall, Jerusalem.* 1 reel. Exchange, Famous Players-Lasky, 729 Seventh Avenue, New York City. Remarks: Arcaded streets, markets and shops, water-seller, Bedouins, Sheiks, Greeks, Moslem women, Valley of Jehoshaphat paved with grave stones, site of Solomon's Temple now occupied by Mohammedan Mosque of Omar, along the supporting wall the Jews have wailed for years, women and men praying at the wall, no Jew nor Christian allowed within the enclosure since being under Turkish rule, Orthodox costumes of different nations.

**The Chinese Republic.* 1 reel. Exchange, National Non-Theatrical Motion Pictures. Remarks: Map of China, origin of Chinese civilization before Christian era, great wall 1,500 miles long, dense population, life on river boats, Hoang Ho River called Chinese sorrow because of overflow, origin of chinaware, resources of the country, agricultural products, primitive milk, silk worms, reeling silk; shipping bananas in the South, laborers paid ten cents a day; methods of transportation, wheelbarrow, sedan chair, rickshaw, camels used to transport products across Gobi desert into Mongolia; chief cities; Pekin, Canton, Hankow, Shanghai.

Henry Wadsworth Longfellow. 1 reel. Exchange, Kineto Company of America, 71 W. 23d Street, New York City. Remarks: Great American Authors Series. Portrait of Longfellow, birthplace in Portland, Maine, cradle and clock upon the stairs, library, grandfather's house; Bowdoin College; Brunswick, Maine, Craigie House; home in Cambridge, Mass., Mt. Auburn Cemetery; Village Blacksmith, children leave note for blacksmith "We like you"; Psalm of Life.

Washington Irving. 1 reel. Exchange, Kineto Company of America. Remarks: Great American Authors Series. Bust of Washington Irving, site of birthplace, home at Sunnyside, Irvington on the Hudson, burial place at Sleepy Hollow Cemetery; first part of Rip Van Winkle enacted; short outline of the Legend of Sleepy Hollow, Ichabod Crane and the Headless Horseman.

John Greenleaf Whittier. 1 reel. Exchange, Kineto Company of America. Remarks: Great American Authors Series. Grandfather's Clock, scenes of story; birthplace, home, burial place; The Haunted Bridge; Academy of Amesbury, Mass., scenes from The Barefoot Boy and Maud Muller with quotations.

Meet Mr. Ding

(Continued from page 223)

say, "Yes, but look at your teachers and the supply of students for church-school raw material!" Now Mr. Ding believes that any school can be a good school, so he has selected two churches, one a very average church in Foochow City and one a poorer than average church in a village several miles away. To the church schools of these churches he is giving considerable time, trying to train their workers, trying by the introduction of new methods to develop larger groups into a constituency, and trying above all else to make the schools actually lead folks to Christ and then to build them up into his likeness. It is the hardest problem he has tackled, but by all odds it is the one with the greatest possibilities in it if he can prove his point.

He has many other little jobs with which to fill his spare (?) time, but they need no description here. Every church-school secretary, in New York and South America as in China, has abundance of these. What has been aimed at is merely to let you see that the church-school secretary in the foreign field is earning the salary that you in the States pay him and that your money is doing good business for the King.

What about it? Isn't it worth the subscription which comes from your school to the foreign field? Really, now, isn't it worth even a larger investment?

Who's Who Among Our Contributors

MANY busy lives are reflected in the articles of this issue. Let them be an inspiration to us as we carry on the work of the winter in our homes, schools and clubs. Let us be encouraged by the thought that we are members of a large company of men and women who are giving their best efforts to make this world a better place in which to live.

The leading editorial is written by *Rev. E. B. Chappell, D.D.*, Editor, Department of Sunday Schools, Methodist Episcopal Church, South. In view of the two meetings to be held this month which will have a most important bearing on the future development of religious education in America, we have asked *Robert M. Hopkins*, Acting General Secretary of the International Sunday School Association, and *Sidney A. Weston, Ph.D.*, President of the Sunday School Council, to place clearly before us the problems to be considered by these bodies.

The recognition of our national holidays in the church school is discussed by *Hugh Hartshorne, Ph.D.*, Assistant Professor of Religious Education, Union Theological Seminary, and Principal of the Union School of Religion, and *Gerrit Verkuyl, Ph.D.*, District Educational Superintendent with headquarters in Chicago of the Board of Publication and Sabbath School Work of the Presbyterian Church, U. S. A. *Hugh S. Magill* is Field Secretary of the National Education Association, Washington, D. C.

Few people have had a wider or more intimate knowledge of the development of the plan known as "the church school of missions" than *Rev. Ernest F. Hall*, Field Secretary of the Presbyterian Board of Foreign Missions, New York City. *Miss Welthy Honsinger* founded and built Baldwin School for Girls, Nanchang, China, and is now associated with the Foreign Literature Department of Sunday School Publications, Methodist Episcopal Church.

Rev. Albert P. Watson, minister of a church in Hatfield, Mass., is working out successfully some of the problems of a rural church, and *Rev. George W. Owen*, another Massachusetts minister, brings us a record of his experience in a matter of vital importance to every church.

Mr. Frank T. Cartwright is one of the younger Methodist missionaries in China. At present he is superintendent of the Foochow District of the Foochow Conference.

Miss Lucy King DeMoss for a number of years was in charge of the Department of Missionary Literature in the Foreign Christian Missionary Society of the Disciples of Christ. She is now associated with the Literature Department of the United Christian Missionary Society.

A Helpful Book for Workers in Cradle Roll Activities

The Cradle Roll Manual

By JESSIE ELEANOR MOORE

¶ MARION LAWRANCE, Consulting General Secretary of the International Sunday School Association, says: ¶ "I have taken great pleasure in going over this book with a great deal of care. I find that half of the book is adapted as well to mothers of little children of Cradle Roll age, as it is for the Cradle Roll superintendent. It is full of good and practical ideas and suggestions and Miss Moore has made a fine contribution to the literature for the teachers of small children and parents as well."

¶ DR. HENRY H. MEYER commends the book: ¶ "This helpful manual, written primarily for Cradle Roll superintendents and visitors, may well be used by mothers and Cradle Roll workers in community schools. The author is not only well grounded in theory, but has been a teacher of Beginners' and Cradle Roll classes for many years, and every chapter of the book contains concrete material which is the result of practical experience."

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Looking Toward Church Membership

(Continued from page 219)

partment of the school for this work; not that its work is more important than that of the other departments, but it is more *critical*, because it is the place where we conserve or lose what we have put into the lives of the pupils thus far, where we win or forfeit the church workers of the future.

Sometimes it is possible for the pastor to say to a given class, "I will be at my study on such and such a day between such and such hours for the special purpose of talking with members of this class, and shall be glad to see any who will come;" but this plan is to be used cautiously unless there is the necessary background in relationship.

5. Following the public confession, be sure that the right persons express their interest and pleasure at the forward step taken.

The main secrets of success are in clearing the way, preparing the minds of the constituency, and faithfully working the definite plans that seem best adapted to the local conditions.

The Message of the Valentines

(Continued from page 237)

bright-colored coats and caps, carrying their gay little tokens of love.

There was no one in sight about the entrance, and they crept up to the door as quiet as mice, one by one. They let Ted go first as he was the youngest. You can see him in the picture. His cap has fallen off showing his red hair.

When the valentines were all poked under they ran off a little distance and looked back to see if any one came to the door.

And what do you think? The sun peeped out a moment just as it was setting. One little round beam of light fell right on the hospital door. The shadow of a leaf divided it so it looked something like a heart. Anyway they thought it did, and though they were little children they knew it was a beautiful sight, and their little hearts were hushed and happy.

"It's just as if God were sending his valentine, too—saying that he loves us all," whispered Sara.

To reproduce the poster on page 237 use the pantograph which may be bought in the art department of any large store. The pantograph is very simple and easy to use. No difficulty will be experienced after a little practice, and good results will be obtained. Draw the figures on a blackboard or on heavy cardboard, coloring them with suitable and harmonious colors.

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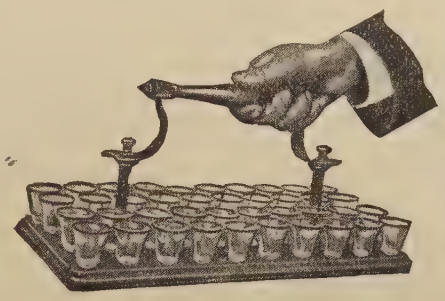
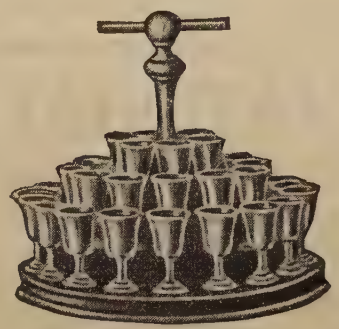
gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



The Holy Communion

There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?



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NOTE—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1922.

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Organizing Christian Forces in the Interest of the Child Life of America

(Continued from page 206)

already adopted by vote in their annual meetings. It will become completely effective as soon as every state is reorganized on the new basis and thoroughly understands the plan of organization.

The third step, the unification of the executive committees, should be taken at the February meeting and the merger completed by drawing up the necessary constitution and by-laws and adopting the new name.

The task is by no means an insurmountable one nor nearly so difficult as some imagine. It has been the subject of discussion and negotiation for three years. The time has come to act. We can no longer "go limping between the two sides."

The quadrennial convention of the International Sunday School Association is called to meet at Kansas City in June of this year. At that meeting the executive committee should be able to report the accomplishment of a merger of the Sunday School Council and the International Sunday School Association. That convention will then mark the beginning of a new era of cooperative work in Christian education. The new organization which will be formed through this merger will include in its membership (1) the professional religious educator, who will contribute from the field of research and investigation and may be expected to lead in pioneer policies; (2) the general educator who is interested in religious education; (3) the specialist in different areas of child life, some of whom will be in the employ of denominational boards, and others independent of such affiliation; (4) the denominational educational secretaries; (5) the territorial and denominational educational field men; (6) the denominational editors and publishers, and (7) Christian laymen interested in church-school work.

Protestant Christian forces must get together in the interest of the children. Placing the child first and organizing solely in his behalf every interest, individual or denominational, will be subordinated to that great end. Then we will have a welding together of Christian forces in an organization which will provide the best type of Christian education for the children of America.

A list of books for the Social Religious Worker has been compiled by the students in the Department of Religious Education, Teachers College, Columbia University, New York City. This list is in pamphlet form and may be obtained by sending ten cents to the Department.

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Balanced Teaching

(Continued from page 214)

new sense of the beauty and completeness of the confidence he had in his Father. One knows that to him prayer meant life. He knew men. The prodigal son, the sinful woman, the rich young ruler, the powerful merchant tearing down his barns to build greater, the beggar at the gate, the repentant publican, the smooth, cynical scribe, the hypocritical Pharisee, the widow, and Mary and Peter—all were known to him. He did not shun the ways of men. He joined them on common roads of homely experience. He knew the part that service must play in the coming of the kingdom. If you have any doubt as to the teachings of Jesus on this point, go through the gospels and see the proportion of his teaching given up to things that must be *done*. It is this richness of experience, this perfect balance of reason, will and emotion, that keeps him ahead of all the centuries. Each day and generation, learn as much as it will and struggle on as it may, finds him always ahead and waiting.

The teacher earnestly seeking the power to give truth to his pupils in well-balanced teaching that shall save them *from* the world and *for* the world, must not for one moment lose sight of him. He was all things in glorious combination and there was no room in him for anything that dwarfs the spirit and deadens the mind. As Sidney Lanier has said, he was:

". . . Sovereign Seer of all time.
. . . the poets' Poet, Wisdom tongue
. . . man's best Man—love's best Love
. . . the perfect life, in perfect labor writ,
. . . All men's Comrade, Servant, King or Priest."

The Hall of Heroes

(Continued from page 234)

Boys' Clubs, Girls' Clubs, classes in a Church School of Missions, or mission bands. Multiplicity of organizations should be avoided, only one of the above-mentioned forms being necessary in one church. An adult leader should always be in charge of such an organization, directing the activities of the children, suggesting plans of work, and giving the instruction in some form or another.

The aim, then, of missionary education for juniors is to turn the energy and enthusiasm that is theirs into channels of service, and by story, biographical material, and actual contact, when possible, to introduce the great heroes of the missionary enterprise, in whose lives they will find the same attitude toward the world that Jesus had, which is the true missionary spirit.

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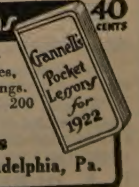

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Member of Church _____ Where _____
Joined Church _____ How _____
Father _____ Church _____
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Assigned to Class _____ Transferred _____
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(Information Copied from Primary Credit Card)

YEAR	Average for Year				Average for Year				Average for Year			
	FIRST				SECOND				THIRD			
Quarter	1	2	3	4	1	2	3	4	1	2	3	4
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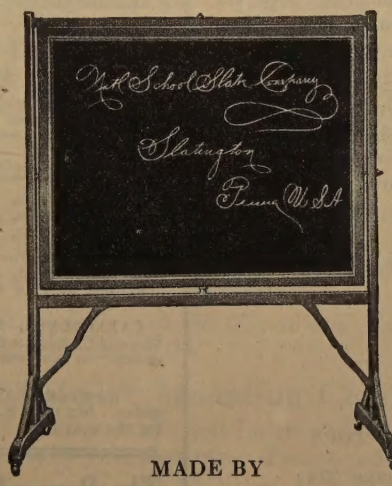

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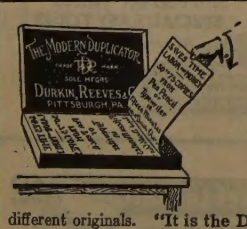

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Service Missionary Training

(Continued from page 229)

2. The desire to be of use to others will show itself in other walks of life than in the church. One thing done well for others will lead to similar acts of service.

3. There will come a new vision of the place of Christ's life in the work of the world. Service causes a new appreciation of the place of Christian work in society, a new appreciation of the place of the church as a community institution, and a greater desire to work along lines which service suggests.

4. Often life service ideals are formed because of these experiences. Some may desire to make Christian service a life work. These should be encouraged.

5. There is formed a new basis for class existence. So many classes exist only for self and not for others. With the promotion of a curriculum of service there comes a new use for minds, talents, money and anything else that the class possesses. The class becomes a servant of Christ rather than a master of itself.

Guideposts

(Continued from page 225)

the searching youth of the world in their period of puzzling confusion. With its trained leadership it is the church school's vital opportunity to put up the right guideposts written in terms the youth understands. And whenever the right guideposts are there, they will heed them; it is easier to follow than not to follow, as it was in the Army of Occupation.

At the last Student Volunteer Convention held in Des Moines, while their two countries were in bitter diplomatic struggle, the Chinese and Japanese Christian students went daily to a quiet place to pray together that the true spirit of brotherhood might come to the Far East. Indeed, there is no limit to the possibilities for the kingdom Jesus wants to see on earth, if the church school of today will inspire its young men and young women with the spirit of the living Christ.

Because long ago one young woman from Maine dared to put up the guideposts in China and it cost her life to do it, a young soldier there followed the guide. That young soldier is now the great Christian General Feng, ten thousand of whose soldiers are followers of the Christ and are students of his Book. The young woman from Maine was there with her guideposts when this young soldier was searching for the way. He heeded and followed.

The young men and the young women of all countries have seen the world of their fathers crumble, and they seek the way to a new world. They dream of an order differing as greatly from that world as did the sanitary, well-planned new concrete French village from the old that had fallen

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under the passion of war. During these very years in the church school, the young men and the young women are searching for the guideposts. If they find them and follow them, they may go out to put them up in blazing light in the dark deserted places of the world, and in such language that the searching youth of the world will heed. If we give them the help they seek now, they will make a world without wars, for they will take the causes of war in all countries everywhere from the hearts of men, and in their place put the spirit of the living Christ, who waits for us to give his message, and make clear the wording of the "guideposts."

How to Organize a Cradle Roll

(Continued from page 239)

she has successfully established a relation between the church and that home which will mean much for the future of the children.

After she has become acquainted with the homes she will be able to aid the pastor by providing him with a classified list. It will help him to know of the folks who have perfectly good church letters tucked away in a drawer and who would come if they had but had an invitation. Then there are the people who were interested in the church before the babies came, but who have developed the habit of staying at home since. The homes that are definitely non-Christian will be listed by themselves.

For her own convenience she will want a street index—a loose-leaf notebook in which every household is given a page. The number of the house is placed at the top, then baby's name and the other information. At the bottom there is space to jot down the date of calls made and any other notes. These slips are classified by streets, making the book easy to consult while going from one house to another. The denominational publishing houses carry convenient Cradle Roll and Birthday Record books from which the worker may select the ones best suited to her needs.

Another important duty will be mothers' meetings. There should be both social meetings and meetings for study. Some of them will be for Cradle-Roll mothers alone, and others will be held in conjunction with the parents' meetings of the other departments of the school.

The Cradle-Roll superintendent will want to be in close touch with the Beginners' Department. She will be interested to watch the development of the little ones who were once hers. She will wish to be present when the new babies are talked about and welcomed to the Roll. And her presence in the class when the four-year-old comes for the first time may help a good deal in making him feel at home. If she has been a frequent visitor in his home during his baby days, he will feel that he has one friend at least in this strange place.

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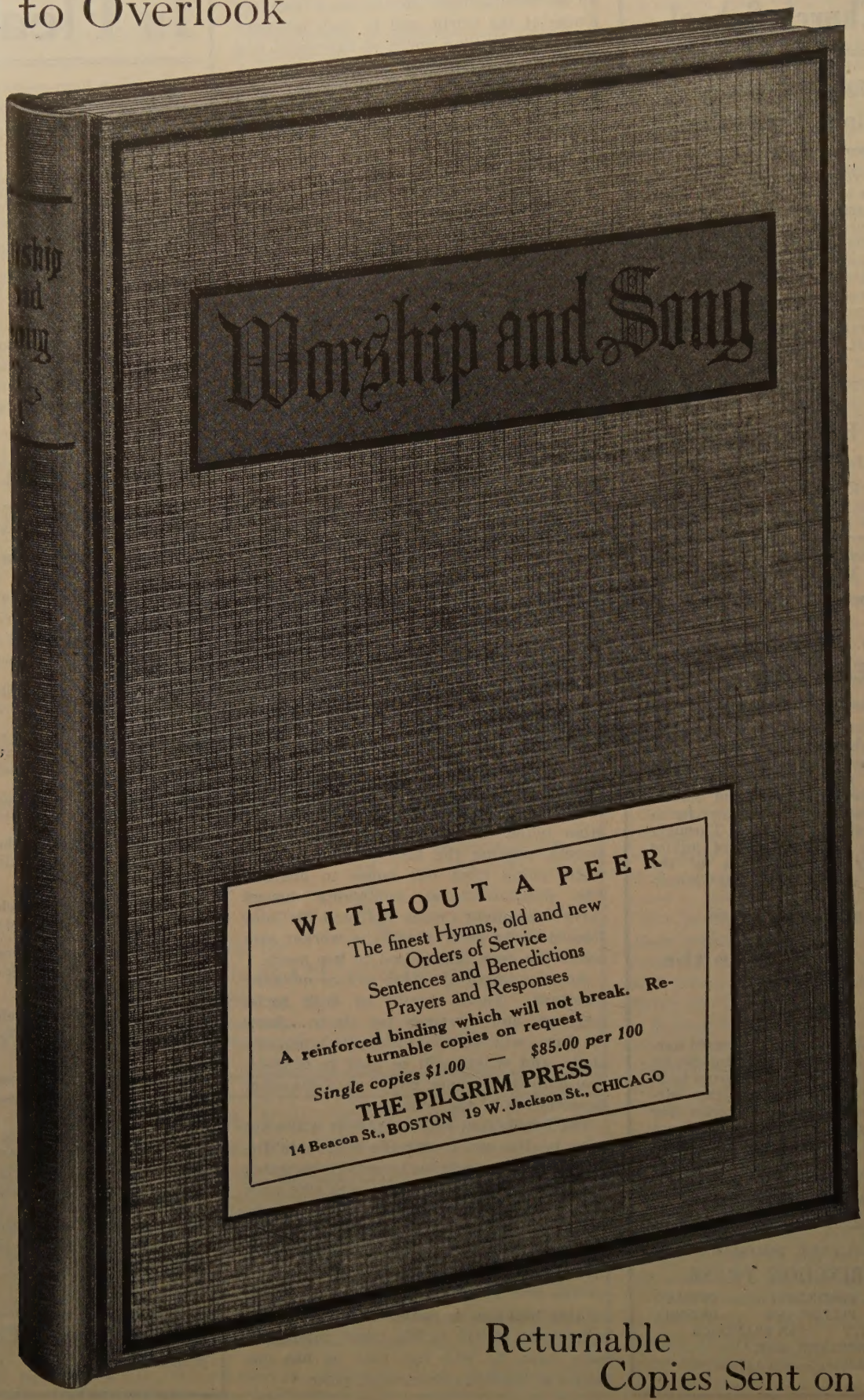
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